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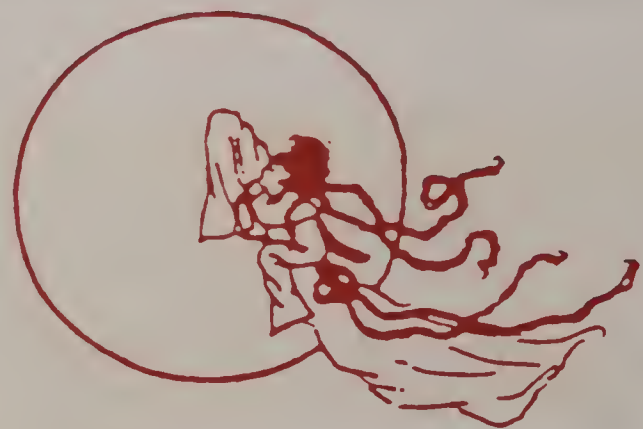
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COVER STORY

Two Cultures, One Family

'Chinese & American' Families Grow Through Networks and Understanding

By Eric William Schramm

Over the last decade, hundreds of families throughout New England have been drawn together by a common experience—they have adopted children from China. Subsequently, they have formed peer groups, play groups and an extensive internet network facilitated by Families with Children from China (FCC), the organization responsible for the website and for organizing many activities for these families.

Books like *West Meets East: American Families Adopt Chinese Children*, co-authored by Liming Liu, Richard C. Tessler, and Gail Gamache have studied these new families. The book, according to Liu, is a study of the attitude of adopting parents (500 parents were interviewed) toward raising their Chinese children. One of the findings, according to Liu, is that these families represent a new subculture built on the foundation that "a new family is being formed through adoptions—'American & Chinese' families—that are installing two cultural systems into the family," said Liu.

These families have potential for encouraging the greater society's development of a multicultural vision. The unique aspects of these families are apparent. Perhaps, it is the very conditions from which these families arose, the questions they face during their day-to-day lives, and their grassroots ambassadorial connections to China that qualify these families as a new subculture.

The parents and children, according to Liane Welch, mother of Emma, 2, and Lili, 6, are a very determined group of people, "[The children] are very strong-willed, because they've had to survive . . . It's also a self-selecting group of parents who would go across the earth to get [their children]," said Welch.

To China and back

"You knew you were going to get this baby. But it wasn't a reality yet. You had to bring clothes, diapers, and formula. You had six weeks to get ready and pack. You just didn't really believe it was going to happen. After all of that paperwork the baby began to be abstract. You lost track of the fact that you were going to be handed a living baby," said Paula Rockwood, mother of Emily, 6, about her thoughts as she flew to China.

For Rockwood, who adopted Emily in 1994, her experience was different from those who have adopted since 1996. Her group was required to spend five days in Beijing to tour major sites and experience Chinese culture. This requirement has since been relaxed. She also went directly to the Wuhan orphanage to get her daughter. However, in 1995, Channel 4, an English program, aired a special that alleged there were "dying rooms," where sick children were left to die, in Chinese orphanages. (The program found one dying child in one room.) That same year Human Rights Watch-Asia published its book *Death by Default*. In reaction to these events, the Chinese government decided to no longer allow prospective parents to visit the orphanages when they picked up their children. Currently, the children are brought to the hotel where the parents are staying.

When Rockwood arrived to the orphanage, "we assembled in the front hall and one-by-one the foster mothers came in and presented the babies to the adopted parents. . . . One of my regrets is that I never asked the foster mother's name. I didn't speak Chinese and she didn't speak English. We spent a hour with the foster parents and the babies. Some of the mothers became very emotional about parting with the kids." As in Rockwood's case, children are often held in foster care after the adoption referral is accepted so that the children will get more immediate care.

After all the paperwork and waiting and traveling, Rockwood's group left the orphanage with their new chil-

dren.

"When we were on the bus, with my baby in my arms, the reality of it washed over," said Rockwood.

Emotional experiences similar to Rockwood's are happening more and more each year. Adoptions from China

very happy families," said Fry, adding, "ninety-five percent of the people see the kids and they flip over them, that's all you can say. People come up to me on the playground or in the museum. I don't think there's a FCC child that hasn't inspired other adoptions."

Other reasons include the availability of daughters (the majority of children up for adoption in China are girls), the standardization of the process, an interest in Asian culture, and the Asian roots of some adopting parents. Welch, for example, is Chinese-American and was born and raised in Hawaii.

Once the decision to begin the process has been made, the paperwork and accompanying documentation become the focus. According to the U.S. government's State Department China Information packet, the time frame for adoption takes around 10 to 12 months, from the time the U.S. adoption

agency submits the paperwork of the prospective adopting parents to the CCAA to the time the initial referral is sent by the CCAA to parents through the adoption agency.

The referral consists of a small photograph and a brief medical record of the child selected for the parents. Once the parents accept the referral, a period of four to eight weeks elapses before the final approval to travel to China is given by the CCAA to the parents.

There are a number of agencies in the Boston area that handle adoptions from China (see sidebar for information). The agency acts as a guide for the prospective parents through the mounds of paperwork that must be completed, notarized and authenticated. It also handles the home study, which, according to Rockwood, consists of three meetings with an agency social worker who visits the household to look at where the parents live and to investigate their lifestyle. Parents are also required to fill out an application that includes writing an autobiography. The autobiography should address questions like how you feel about being a parent, how children are going to affect your life, how you would deal with discipline, and how your life would change, according to Rockwood.

The Immigration and Naturalization Service (INS) also has forms to fill out. The most important to begin with is the I-600A, or the Application for Advanced Processing of Orphan Petition. Once this is processed favorably the prospective parents receive the I-171H, or the Notice of Favorable Determination Concerning Application for Advanced Processing of Orphan Petition. These documents prepare the parents to process the final adoption document which is the I-600 or the Petition to Classify Orphan as an Immediate Relative.

Besides these aspects of the application, there are additional documents that must be collected and notarized (see sidebar). All of the documents must be translated into Chinese, then sent to China, thus beginning the wait for a referral.

Upon receipt and acceptance of the referral, the prospective parents can begin preparing to travel. Similar to Rockwood's experience while flying to China, Ava Sarafan, mother of Jamie, 6, and who is in the process of adopting a 3 to 5 year old, said, "It felt unbelievable to fly to China and bring back a baby. I was clutching on to the referral picture. It felt like that was the child meant to be in my family. Waiting to meet her was very exciting. Nothing would top that ever."

The procedural steps start again once the parents land in China. According to the State Department packet, "recent experiences show that parents have completed the process, including U.S. immigrant visa for the child in approximately two weeks." The adoption is finalized when the I-600 is signed by the parent or parents who

Continued on p. 4



In Five Year's Time. (Above) A group photo of newly adopted daughters, including Paula Rockwood's, taken in 1994 at the White Swan Hotel in Guangzhou, China. (Below) A group photo of the same girls taken five years later in July, 1999 on Cape Cod.

really grew in numbers during the nineties. In 1991 and 1992 there were just a few adoptions and these were arranged with the individual orphanages. Not until 1993 did the central Chinese government in Beijing get involved. In order to curb corruption and to set regulations for the process, China suspended adoptions from 1993 to early 1994. Later in 1996, the central government founded the China Center for Adoption Affairs (CCAA) to take the responsibility of overseeing foreign-related adoption work.

The addition of governmental oversight has standardized the process, making it easier to navigate. "The Chinese have done a great job of routinizing the process. . . . There aren't difficulties of wondering about the process. The more emotional energy that can be [focused] toward the children, then better off the children and parents are," said Shanti Fry, president of the FCC and mother of Victoria Lei Zinsmeyer, 6, and Julia Fuchun Zinsmeyer, 4.

While there are as many reasons to adopt as there are adoptive parents, there are a few reasons that often arise for adopting from China. For Fry, the sight of a family with a daughter from China was compelling enough.

"The overwhelming reason was that I met families with daughters from China. These were great children and

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COVER STORY

Two Cultures, Continued from p 3.

must have the child with them for a final interview and medical examination at the consulate. Most families get the U.S. Immigrant visa and finalize the adoption at the U.S. Consulate General in Guangzhou.

Then, the reality of parenthood sets in. "It's baptism by fire. Someone hands you a baby. Having other [parents] around helped," said Sarafan.

New life in America

Presently, according to Fry, there are around 18,000 families in America that have adopted children from China, and more than half of the adoptions from China are done by Americans.

Once settled in America, a last step for the family is to secure U.S. citizenship for the child. The successful approval of the INS's Form N-643, or the Application for Certificate of Citizenship in behalf of an Adopted Child, which must be filed before the child turns 18, will confer U.S. citizenship to the child.

Meanwhile, the children, especially the older ones, go through a period of transition. Penny Chen, who holds a master's degree in Early Childhood Education and ran a summer and afterschool program on Chinese culture and language at the Cambridge Ellis School, said that there was about a six month transitional period for older adopted Chinese children.

"They can't verbally express their frustration. Some kids get over it quickly, others not. Its like a grieving period that toddlers go through," said Chen.

Also, some children may face developmental delays. "As a rule of thumb, the younger they are adopted, the quicker they catch up," said Welch. Common delays may be in physical, emotional and speech development. The process of catching up can be expedited in various ways, for instance, by massaging limbs, speaking to the children, and finding stimulating, social environments for them.

For these delays, "there is a federal Early Intervention program that will help the child in these developmental areas," said Welch. The program follows up on the child's progress after a year.

Beyond dealing with these issues, the parents and children are often faced by questions and looks from people in the community. For Chen, this is an important area where psychological growth occurs for the children.

"At the store, some people ask [parents] is that your child. The kids know 'I was born in China, and my mother brought me here.' At six, kids ask about biological parents. We assure them that your Chinese parents still love them. Then we say their new parents love them so much that they went to China to get them," said Chen.

Kay Johnson, mother of Lili, 9, and professor in the School of Social Sciences at Hampshire College, who has studied adoption in China, said that the parents can "give [the children] a sense that they are proud of being Chinese and that they are from China."

One of the most important ways that parents can provide their children with this sense of pride is through providing an education in Chinese culture and language.

"Learning the culture is a substitute for knowledge of birth parents . . . The children can learn about their origins in China and Chinese culture," said Johnson. The FCC gives parents numerous opportunities to introduce their children to Chinese culture, whether it be through dance, art, music or language.

The degree to which parents feel their children should take part in learning Chinese culture and language varies, according to Fry. "For some families it's important for [the children] to have contact with other children from a similar background. Other families don't join the FCC, they think of their children as American."

Learning about their culture will also help the children prepare for the inevitable questions about identity that affect all adolescents. So, the cultural education can set ground work for what Johnson calls a "soft landing." "That is what parents are doing to help them face identity," said Johnson.

This preparation can also help the children's self-confidence. According to Chen, "Self-confidence comes from true knowledge of who you are. You can't try to be someone else. The parents have to help with this."

The parents are sometimes deeply affected by their experience with Chinese culture. Rockwood, who was not initially prepared for the effect Chinese culture would have on her, has been studying Mandarin. "The realization of where she came from and what she had been through was amazing. I couldn't let it go. I wanted to continue the Chineseness," said Rockwood.

The parents may also be affected by their children's experiences. This was the case with Sarafan and her daughter Janie.

"On her first birthday, I thought, 'my God, she was born today. A woman gave birth to her.' I thought 'was she thinking of her.' I felt a connection to this woman. I

was celebrating the birth of this child that she gave birth to," said Sarafan, adding, "I started thinking of what a loss that must have been. I wanted her to know this baby was OK."

The parent-child relationship and the parents' relationship to their children's background help to create this new family that is a cross between American and Chinese culture, as Liu mentioned. The navigation through these questions and experiences creates networks that initiated and continue to support the FCC.

The FCC and its mission

The FCC is not a national organization; rather, it is collection of 90 independent chapters. The chapters are loosely tied together through email chains and the FCC website where members and interested parties can chat and share information. According to Fry, there are 800 families (comprising of 2000 individuals), in the New England chapter, which makes it one of the largest. Eight hundred people attended the FCC's Annual Chinese New Year's party, held at the Children's Museum in Boston, last year.

The FCC and its website (see sidebar) offers activities and information for adopting parents and their children. For those going through the adoption process "the website has all of the paperwork requirements, sample packing lists, pictures of referral photos and of the orphanages. It's a marvelous resource for people in that waiting stage," said Welch, a FCC board member.

Additionally, the website offers information for parents once they have returned to America. It has information on "how to get into Early Intervention, how to organize play group . . . [You] can learn how to put together Chinese New Year's celebrations for preschools, how to talk about adoptions, and how to deal with questions like: Is this your mother or father," said Welch, adding, "It's been wonderful to have this world of new friends because we became adoptive parents."

It also provides instruction on how to put together a Birth Book, a story to read to the adopted child about how they came to join their family.

During the summer, The FCC organizes a camp at the Hidden Valley Camp in Maine, and it has sponsored the summer program that Chen directed from 1997 to 1999. After the success of the summer program, Chen also organized an afterschool program. The summer program concentrates on Chinese culture for the children, while the afterschool program, which is not only for adoptees, concentrates on Chinese language education. About the summer program, Chen said, "I wanted the kids to feel Chinese culture isn't very far away."

Essentially, the FCC "makes it easy and fun for children and parents to understand Chinese culture and language," said Fry.

The chapter also has a special mission. "Our chapter started with the notion that we would have a relationship with China," said Fry. In order to better reach out to China, the Foundation for Chinese Orphanages (FCO) developed as an offshoot from the FCC in 1996. The FCO created the Red Envelope Campaigns to send money to orphanages through the Chinese government to pay for washers and dryers, modernization of the orphanages, individual care and foster care, among other things. The Campaign's 1999 funds are being currently distributed through the Ministry of Civil Affairs to assure that all of the money is spent on the orphanages. Already \$250,000 has been sent through the FCO to orphanages.

Just as these families are unique and represent something new. Their relationship with China is equally notable.

"I give the Chinese government and the orphanages an enormous amount of credit. They work so hard to make things good. America and China are child-oriented cultures. You see how valued children are there. There's a notion that these children aren't wanted. It's not the case. There's an age-old problem with overpopulation. When you go there, you get a real appreciation of this," said Fry.

The Chinese government's family planning policy does limit families to one child apiece. However, some families keep more than one child and pay a fine for it. The majority of the children in the orphanages are foundlings or orphans. Yet, there are informal adoptions by Chinese families that take place outside of the orphanages.

"It's very easy to find these families, and it's easy to believe that there are hundreds of thousands of [informal adoptions]," said Johnson about her studies on adoption in China.

Commenting on the relationship between China and the new families, Fry said, "We try to tell the press that this is a partnership between parents and the Chinese government. This is an extraordinary story: Chinese and Americans put aside differences and work together for the children."

"Ampersand families"

Cooperation and understanding tend to be important to

this subculture of new families. These characteristics are not only necessary for the growth of the families and the community they have created, but they have also influenced their international relations. As Liu noted, these families are not hyphenated Chinese-American families, but they are ampersand families: 'Chinese & American.' This implies "the interaction of cultures," said Liu. The diversity of these families could promote greater understanding of Chinese and American culture beyond the immediate family.

"The more ampersand families there are, the more possibility there will be for tolerance in society," said Liu.

Contact Information:

FCC website: <http://www.fwcc.org>

Local Adoption Agencies:

Wide Horizons for Children: 781/ 894-5330

Alliance for Children: 781/ 431-7148

China Adoptions with Love 617/ 731-0798

Immigrant and Naturalization Service:

INS information: 1-800-755-0777

Ask Immigration: 1-800-375-5283

INS forms may be acquired: 1-800-870-3676

INS website: <http://www.usdoj.gov/ins/>

INS pamphlet: The Immigration of Adopted and Prospective Adoptive Children (M-249Y)

Adoption Information (according to Wide Horizons for Children):

Applicant Criteria: Couples and singles with a "traditional lifestyle" are eligible. Parents must be over the age 30 and the adoptive mother must be no more than 45 years older than the child; single men adopting daughters must be at least 40 years older than the child.

Children: Primarily infant girls, some toddlers and preschoolers.

Waiting time: Approximately 7-9 months for a referral.

Travel: One spouse may travel. Travel with a group for a stay of less than or up to two weeks. A physician sometimes travels with groups.

Cost: Approximately \$6,565 (including most in-country fees).

Documents Needed for Adoptions (listed provided by the FCC website. May differ agency-to-agency):

1. Birth certificates: original copy for both parents
2. Marriage license: original copy (if applicable)
3. Divorce decree: original copy (if applicable)
4. Home Study: original copy
5. Three letters of reference
6. I-171 H for from INS
7. Employment verification letters on employer's letter head
8. Medical letters stating you are in good health
9. Police clearances
10. Childless verification (can be in home study)
11. Bank statement or other verification of financial assets
12. Application letter
13. Statement of your financial obligations (mortgage, car loans, etc.)
14. Color photos of the adoptive family and home
15. Copy of passport photo page for both parents

Note: all documents must be notarized, certified and authenticated. You must have notaries stamp, then county, state, federal (State Department) and Chinese Embassy or consulate stamps attached before the document can be sent to China (with translations).

Cost (according to FCC website):

Between \$10-20,000 to adopt from China; average \$15,000

Breakdown:

Domestic agency fees: \$3-6,000

Travel to China: \$3,000

Travel within China: variable \$500-1500

Document expenses: state seals, notaries, postage \$500-1000

Translation: highly variable, usually included in agency fees

Orphanage donation: \$3-3500

Legal expenses in China: about \$1000

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TRADITIONS

Chinese Romance

By Fred Chin

Chinese Folklore

To sing praises of the harvest moon has been an ancient tradition of the Chinese calendar. Falling on the 15th day of the 8th lunar month, the celebration is called the "Chinese Autumn Festival" in China, and is translated as the "August Moon Festival" in English. Family and friends share figurine cookies and moon cakes at a picnic in the moonlight to celebrate the full moon.

Enjoying the moon—*shang yue*—has roots in the seasonal rhythm of a farming tradition. It is a formal part of a cosmic Chinese culture on "Heaven and Earth Reverence" which places mankind at the center of the universe. This cultural outlook places the care and preservation of our universe in human custody. *Shang yue* is one social ritual that formally embraced a human capacity to adore and be inspired by the beauty of nature. The rising full moon—the sun, the mountain, and the stars—are appreciated because the wonders of life are to be enjoyed.

This full moon rising round and large and at its brightest on a mid or late September night is also known in China and across Asia as the "Lovers' Moon." Some called it the "Courtship Moon." The word "lovers" here refer to all creatures on earth in search of love, heartbroken for love, or already deep in love. This pan-Asian festival in rural Asia brings together able men and women for the yearly rice harvest. During nighttime social by the bonfire, courtship occurs—some leading to frolics on the beds of rice stalks stacked around the moonlit field. According to lore, a lover's dream comes true when joyful praise to love is sung in the light of this full moon!

This "Lovers' Moon" recalls the legendary "Buffalo Boy and Weaver Girl" in the old folklore from China. Across Asia through the centuries, this popular fable has various expressions of the same theme but, reflecting local customs, has different endings. There is one where Buffalo Boy and Weaver Girl fall madly in love with each other, get married, and have lots of children. In another version, Buffalo Boy courts Weaver Girl. At night, he visits her in her bedroom but leaves before many dawns; finally, he gives in and asks the parents for permission to join her family. Another tells of the lovers' separation between earth and moon for many social reasons but were reunited to live together till the days their hair turn white. The most cruel is the popular Chinese version that keeps the lovers separated only to see each other for one night once a year. Recalling the nocturnal privilege of these two ill-fated lovers, under a full moon enjoyed year in and year out all over the earth, the romantic Chinese heart pays homage to a brief glow of eternal love.

Transmitted through an instructive oral tradition, Chinese hearts have been disciplined by this love's lesson on sacrifice. Looking at the sad lesson of noble endurance in this heavily pregnant fable, one sees why there exist today inhibitive notions that mix pain with love (to care is to hurt), tragedy with romance (misery and passion are inseparable), and that an open heart is a sure way to invite a broken heart as a punishment (social sado-masochism) to endure forever.

The Kama Sutra

Sordid and gloomy stories have long existed to impose love lessons on Chinese hearts. Luckily, not all are tragic. From the spectrum of love manifestations among the Chinese and other Asians, to uphold the loving joy and erotic ecstasy of the heart has long been central to Asian cultural excellence.

The *Kama Sutra* is one such Asian cultural pillar. This "Sacred Book on Love" is the classic Indian text on erotic art lessons to enhance love and romance. This text has given meaning and structure to Asian societies for over 2000 years, and continues today as before. In the beginning, this text was written for the pleasure and leisure caste of Indian society. Translated by monks and merchants since its early days, lessons from the *Kama Sutra* in Chinese, Japanese, and Pali in Southeast Asia are enjoyed by the educated aristocracy across Asia. Gradually at places around the world where erotic expressions are accepted as an essence to healthy romance, other foreign translations become more available. The inability of many Asians to read their own language has also denied popular use of printed classics like the *Kama Sutra*.

In its original Sanskrit language, Kama means sensual love, and Sutra means a treatise as in a scripture.

Asians worship books, but this *Sutra* is not a religious text as perceived by some. Since divinity in Asian tradition is a status freely acquired through hard work, the *Sutra* received its divine power from long years of diligent use by eminent Brahmins, Tantric monks, and wealthy aristocrats. Association with the caste of Asia's rich, famous and divine points to a long history of the *Sutra*'s cultural significance as a marital, social and political guide. Proficiency with the erotic lessons, moreover, awakes a euphoria akin to a religious worship that offers meaningful sentiments both mundane and sacred, it has been said.

There is a popular claim that romantic love—and definitely erotic love—is of an alien source, never of Asian origin. This is one of the many claims on Asian culture that is misunderstood. The cultural influence of the *Sutra* circulating for years in Asia has been overlooked. As a historical text on correct social behavior, the *Sutra* chronicles why many Asians inherited the notion that love and romance together with erotic pleasures are culturally forbidden. One cause of misunderstanding is that sensuality has been proscribed for the people by generations of the leading caste who took pleasures to be their exclusive luxury, to indulge and to purchase.

This human dynamic on "money buys love" has been understood as an inflammatory social condition stoked by unbridled success. The *Sutra* says, for example, "men want pleasure, women want money, and it plays an old hand to commercialize intimate customs in Asia by encoding class privilege. Some social rules in the *Sutra* are:

1) Women with strong erotic drives are best trained for the courtesan profession where adroit feminine ardor can be honored by gallant kings and learned men.

2) When men and women from unequal castes have congress (trade erotic pleasure), it is strictly to satisfy their ambassadors—the lingam (male jade stem) and the yoni (female lotus blossom).

3) Men desire men because men are fickle, but, when this cannot be kept secret, the men are to live in disguise as female courtesans or become servants to rich patrons.

4) Resourceful men may congress with as many women and men as their time, patience, and gifts allow them; virtuous wives conforming to a husband's desires gain pleasure, praise, and privilege for their helping role in making their men more divine.

5) Women in a harem may find erotic satisfaction with each other when the master is not available, or they may gang up on the sentry, the gardener and the cook, or arrange for an amorous rendezvous on the full moon of the eighth lunar month when men are allowed to visit in a harem.

Chinese Love and Romance

Age-old egalitarian customs in China—where *xin* (the heart) takes shape in multiple characters, where *qing* (love) does not discriminate, where language never makes gender distinctions, where erotic sensuality is accepted as universal, where friendship (*peng*) the Chinese word is written as two identical moons is always equal—have passed down romantic cultural excellence through masterpieces of Chinese literature.

Besides the Buffalo Boy and Weaver Girl, many legendary lovers from love poems of the Tang (618-907), erotic romances of the Ming (1368-1644), and love novels of the Ching (1644-1911) dynasties are still in circulation. An original print, heavily guarded for privileged eyes, is a collector's item more valued than jade. Dynastic reproductions, heavily edited for a common good, transmit values of political whim and taste.

Very early in history, perhaps during the feuds in the Three Kingdoms era (220-280), a drunken scholar carved a poetic couplet on a brookside rock. After its discovery in the Tang era, this couplet, which blossomed into a love story on how valor cuts across gender, class and kingdom, is popularized by the woman warrior *Mu Lan*. For many years, Chinese scholars have held both the *Chin Ping Mei* (The Golden Lotus) and the *Rou Pu Tuan* (Prayer Mat of Flesh) of the Ming era in high regard. These two eloquent pornographic novels are appreciated not only for the vivid poetry on trysts ordinary and eccentric, but

also for the social critiques on the carefree lives and the deceits of men, women and youth among the affluent and learned.

Hong Lou Meng (Dream of the Red Chamber), a 1754 novel of the Ching era, being more recent than older classics, continues to instruct love lives and direct the social history of China. Chapters on feminine excesses in the women's mansion (red chamber) of a hereditary courtier came into wider circulation in the 19th. century.

Deep from Chinese hearts sprung violent reactions against the opulence of illiterate matriarchs, in tiny embroidered shoes (golden lotuses), who indirectly ruled the nation by running the marriages of prestigious clans overflowing with wives, slaves, concubines, unfilial children and impetuous husbands. With the downfall of the flat footed Her August Mother Empress Tsu Hsi, Chinese hearts continued with their resolve to uproot imperial injustices as portrayed amply in the *Hong Lou Meng*.

Through the 20th century, privileged "modern" Chinese using the traditional long bamboo cane, swung sweeping strokes across backward "feudal" practices, raged against incest, castration, infanticide, prostitution, cross-dressing, *tung xing luan* (same gender romance), *shuang xing luan* (dual gender romance), and free love, and ultimately whipped every sensual custom into a frightful chamber of the Chinese heart.

Cultural Molds

That which is new becomes old, that which is old becomes new - such is the cyclic way of the universe, blame not. This insight of the Tao (principle of nature) guides moral health each time cultural politics overpower the *xing* (basic nature) of Chinese hearts.

Recognizing this cyclic weakness of the human condition, a cultural principle from India regards forces of the lingam as both creative and destructive. A stone representing the lingam occupies a central place in the Hindu temples for Siva. In the *Mahabharata*, another Indian classic that dominated the literary and social history of Asia, Siva is mythologized as an insatiable god who pacifies those he loves with raging erotic creativity while his enemies are destroyed with merciless wicked fury. A combined influence of the *Mahabharata* and the *Kama Sutra* precipitated cultural war as many as passionate love across Asia.

Looking again in the *Sutra*, one can see how it is still a timeless cultural text. Passages in the *Sutra* suggest clasping both lips of one's partner between one's own lips to kindle love; and among four different kind of kisses for different parts of the body, one recommends women to accept the style called "fighting of the tongue" only if the man does not wear a moustache. Eight ways to perform *Auparishtaka* with either the lingam or the yoni are listed; one way of this mouth congress called "sucking the mango" indicates that sensual taste, like a fruit of choice in mango, banana, peach or cherry, is a sentiment both cultural and personal. Sophisticated measures in the *Sutra* classify Asian men and women by characteristics of their lingam and yoni. Each class is named: rabbit, bull and horse for men; and doe, mare, and elephant for women. Congress of a bull and a mare, for instance, is considered equal; but, in cases when an unequal match between a rabbit and an elephant occurs, the *Kama Sutra* lists special skills for such a pair to narrow inequalities and achieve lingering pleasure.

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NEWS

NATIONAL

Mineta Confirmed by Senate

On July 20, 2000, the U.S. Senate Commerce, Science and Transportation Committee confirmed by unanimous consent the Honorable Norman Mineta to become the Secretary of Commerce. Secretary Mineta became the first Asian Pacific American to serve in a President's Cabinet. The rapid confirmation process was made possible by Chairman John McCain.

LOCAL

Chinatown Celebrates National Night Out

The Chinatown Safety Committee organized the Chinatown Night Out celebration held at Tai Tung Village between 4:00 p.m. and 6:30 p.m. on August 1. Over 400 Chinatown residents participated in the festivities. Mayor Thomas Menino and the Police Commissioner Paul Evans presented public safety awards to Chinatown Safety Committee members Barbara Rugel and Peggy Ings for their work in improving the quality of life in the community. The Boston: YES and the Jade Society, the Asian police society, provided children with identification cards, which included a photo and fingerprints. And, the Boston Police Department gave pony rides and a demonstration of their K-9 unit.

MIRA Outraged at Governor and House for Budget Cuts to CAP

The Massachusetts Immigrant and Refugee Advocacy (MIRA) Coalition expressed its outrage over the Governor's budget veto which cut the Legislature's proposed \$1.5 million for the Citizenship Assistance Program (CAP) in half, leaving \$750,000 for the program. MIRA and CAP organizations urged lawmakers to override the veto, but CAP was not brought up for an override vote by the midnight deadline on July 31. CAP funds programs in more than 100 community-based organizations across the state that provide much needed assistance to low-income immigrants who hope to become citizens. So far,

20,000 immigrants have completed the program. "Without the money that an override would have reinstated, half the CAP programs will have to close their doors," said Victor DoCouto, executive director of MIRA.

Community Interest Shown at Chinatown Town Meeting

A diverse crowd of Chinatown residents, members of service organizations, politicians and academics gathered in the Josiah Quincy School auditorium for the Chinatown Town Meeting on July 25. Sponsored by The Chinatown Initiative (TCI), the meeting included a presentation by TCI's Eswaran Selvarajah of community input collected for possible inclusion in the update to the 1990 Chinatown Community (Master) Plan, and a town meeting format discussion moderated by Paul Watanabe, co-director of the Institute for Asian American Studies at UMass-Boston.

Assistant Dean and Director of Admissions

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LOCAL

Making Something Out of Nothing: The Chinatown Air Rights Development Project

By Jeremy Liu

"The Turnpike air rights are among the most valuable development opportunities in the City of Boston."

-Mayor Thomas M. Menino

Do you find it uncomfortable to walk to Super 88, Ming's Market, or Wollaston's Market from Bay Village and Chinatown? Have you had difficulty finding housing in Chinatown and the South End? Do your children need more space to play outdoors? Would you like to start your own business but have not found the necessary space to do so? Many residents of the Bay Village, Chinatown and South End neighborhoods answer these questions with a resounding "YES!" There is a solution to these problems and many others that face our community.

The solution can be found, ironically, in the thin air over the Massachusetts Turnpike (I-90) highway that cuts through Bay Village, Chinatown and the South End. The solution is to build more land. In essence, the canyon formed by the Turnpike can be filled in with housing, shops, parks, schools—whatever it is we feel the neighborhood and community needs, wants and deserves.

Since March of 1999, the Chinatown Air Rights Development (CARD) Project has worked with individuals and representatives from these three neighborhoods to craft a development proposal that builds over the Turnpike. The CARD Project formed into five sub-groups: Housing; Open Space, Public Facilities and Cultural Uses; Traffic and Transportation; Retail and Business; and Development Feasibility and Strategy. Each of these groups is examining one particular aspect of the needs of the community and how new developments over the Turnpike can help satisfy these needs. The five study sub-groups meet regularly to discuss, analyze and conceive of potential developments.

After a series of community workshops that cumu-

lated in a directive from the community itself, the Asian Community Development Corporation (ACDC) initiated this project over 1 year ago. Since then, support for this project has been widespread. Individuals, neighborhood residents, and representatives from other neighborhood agencies, institutions, and local businesses have joined the CARD project. The City, the Massachusetts Turnpike Authority, and the Metropolitan Area Planning Council have all expressed interest in and support for this project.

As the Massachusetts Turnpike passes from east to west through our neighborhoods, it is below ground level. Running north to south, Harrison Avenue, Washington Street, Shawmut Avenue and Tremont Street cross above both the highway and the railroad tracks. When the Turnpike was built, land where the highway currently exists was taken by the government by forcing the owners of the land to sell it to the government. It is estimated that over 1,000 residents and families were displaced when this happened.

Over the years, as the City of Boston endured the cycles of the real estate industry there were attempts to build over the Turnpike by covering the highway and building on top of it—essentially turning "thin air" into land that could be built upon. The most successful and visible attempt is the Prudential Building complex, which includes a skyscraper, housing, and a shopping mall. Other attempts to build on this "thin air" or "air rights" (the right to build in the air space over the highway) were less successful. To help promote developments over the Turnpike, the City and other public agencies have conducted planning efforts to show how it might happen.

Most recently, a City of Boston commission created a report outlining urban design principles and real estate development guidelines for the air rights over the Turnpike. This report, entitled "A Civic Vision for

Turnpike Air Rights in Boston," is a good "road map" to the solution for addressing the needs of our neighborhoods in that it points everyone in the right direction. Unfortunately, this "road map" provides directions for anyone who wishes to read it, including for-profit real estate developers who are motivated primarily by profit, and, therefore, cannot place the needs of our community at the forefront.

In partnership with other neighborhood agencies and representatives, the ACDC is studying the potential for developments on the Turnpike air rights parcels numbered 20, 21, 22 and 23. These parcels abut Chinatown, Bay Village and the South End. Developments on these parcels can have major positive or negative effects on these abutting neighborhoods. The CARD Project is an intensive, community-driven development planning study that is intended to give these communities direct control over the future of the air rights, thereby ensuring positive results. Through this process, the potential value and impact of developments on the Turnpike air rights will be determined.

There is ample opportunity for the community to contribute to this process. Not only are many community constituencies represented on the study teams, an effort is being made to make presentations about CARD to all community agencies. The proposed development scheme will be presented to the community and feedback will be collected to ensure that the communities' interests are accurately represented. In the end, community support for this project will be crucial.

The CARD Project is a process for the community to learn about, understand, and stake a claim to the development of air rights parcels over the Turnpike. In coming together to discover how and why the air rights can be developed, we are ensuring that no matter what happens, the community will have a place in the decision-making process.

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The Boston Housing Authority proposes to amend the FY2000 Annual Plan and begin the public review and comment on certain policies relevant to the FY2001 Annual Plan submission. These proposals include:

- Amendments to the FY2000 Comprehensive Grant Program Plan (CGP)
- Disposition of a small parcel of vacant land at 125 Amory Street
- Disposition of several parcels adjacent to Orchard Gardens as part of the HOPE VI revitalization Program
- Disposition of a parcel of land at Mission Main for development as affordable home ownership
- Administration of the site-based wait list at Mission Main
- Admissions and Continued Occupancy Policy and procedures as an exhibit
- Residential Relocation and Rehousing Policy
- Community Service Policy

For a period of 45 days, beginning August 1st, these proposals are subject to public review and comment. A public hearing will be held on Monday, September 18th at 6:00 pm at 52 Chauncy Street, Boston in the 11th floor conference room. In addition, written comments may be submitted to the General Counsel, Legal Department, Boston Housing Authority, 52 Chauncy Street, Boston, MA 02111 no later than 5:00 p.m. on Monday, September 18th. Copies of the draft policies/plans are available in the local management offices, with the local tenant organizations and in the Planning Department at 52 Chauncy Street, 11th floor. For more information, contact Kate Bennett in the BHA Planning Department at (617) 988-4108.

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LOCAL

Chinatown Residents Mark Year of Organizing

By Lydia Lowe

Chinatown residents are beginning to organize, giving birth to new tenant associations and the community's first Chinatown Resident Association (CRA) in the past year.

At the Mason Place development, where Chinatown and Downtown Crossing meet, residents formed a tenant association last year in the face of an expiring Section 8 affordable housing contract with the Department of Housing and Urban Development (HUD). After nearly a year of petitions, rallies, and lobbying, Mason Place owners signed a five-year extension of the HUD Section 8 contract, maintaining 129 units of low-income housing for the elderly and disabled.

At Mass Pike Towers, tenants formed an association there following a block meeting organized by the CRA, in which the sale of Mass Pike Towers emerged as their biggest concern. When Mass Pike Towers changed hands this spring, the tenant association signed memoranda of agreement with the new owner and its community advisor guaranteeing seventy years of affordable rent restrictions, additional rent subsidies, a strong tenant role in management, and the right of first refusal provided a community-tenant partnership in approximately 15 years.

The CRA, representing nine "block areas" of Chinatown, is hoping that these organizing victories will encourage other residents to become involved in their community. The CRA held a Community Meeting for Chinatown Residents on July 15 to seek broader input into its agenda. Over a hundred residents came out to mark the association's one year anniversary.

Members of the CRA have been quietly working to inject an often-missing resident voice into discussions over proposed development projects for the neighborhood. Letters from the CRA in response to local development proposals are more likely to focus on some of the negative impacts on residents' quality of life such as increased traffic, air and noise pollution, or the disproportionate scale of the new mega-developments. The group also wants to help shape community development projects, such as meeting with the Boston Redevelopment Authority and with developers to provide resident and abutters' input on the design of the Parcel C project.

But if the past year has brought significant accomplishments, it also has revealed many of the obstacles involved in organizing the community's residents. While CRA boasts a committed leadership core, few of its members can help to monitor development review processes for proposed projects like Liberty Plaza, Loews Hotel, or the plans for the Central Artery corridor. It's not only that development concepts are extremely technical for the average resident; only five of its 17 steering committee members speak English. , but immigrant workers' sixty-hour work schedules make it difficult for many residents to keep up with community news, let alone attend meetings. Organizers note that this is one reason why the elderly are consistently the most active sector of residents.

"It's not easy to get residents together to come to meetings," says long-time Oak Street resident Marie Moy, one of the co-chairs of the CRA. "But at least since the found-

ing of CRA, there are more residents aware of what's going on. We're trying to make our voices be heard, and to have more participation in the decision-making of Chinatown. I think our opinions should be heard and accounted for, since we are the ones who live here."

Currently, a major focus for CRA is to facilitate resident participation in The Chinatown Initiative, a broad coalition effort to revise the Chinatown Community Plan of 1990. The idea of this initiative is to allow the Chinatown community to define its own plan for how Chinatown should grow, by bringing together residents, business leaders, organizations, and other community members.

Another important focus is the 26-story Liberty Plaza hotel and office tower proposed for the block bound by Essex, Washington, Beach, and Harrison streets. While the Chinatown Community Plan of 1990 called for a height limit of eight stories in this section of Chinatown, the proposed development exceeds this height limit three times over. Residents are also concerned that the impact of luxury developments on local real estate may drive many low-income residents out of the area. The Liberty Plaza proposal is expected to come before the Boston Redevelopment Authority and the Zoning Board of Appeals over the next few months.

"How does such a development proposal benefit Chinatown residents?" asked Henry Yee, one of the co-chairs of the CRA, at the recent community meeting. "That is the question we need to ask ourselves."

Cover Art by Kuang Ching Mei, member of
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- Assists expansion, and manages satellites operations in a self-financing method;
- Assists in the development of the division master schedule, budget and action plans;
- Collaborates with the Registrar in the registration process and in conjunction with Enrollment Management and the Student Payments Office;
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- Master's degree required; Ph.D. preferred;
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- Creates bookkeeping and other records for non-credit, satellites, adjunct faculty development and Weekend College income and expenditures and compiles information for reports. Assists in the preparation of reports as required;
- Makes room arrangements for courses;
- Assists in the planning and development of non-credit, satellite, adjunct faculty development and Weekend College courses such as lecture series, one-day workshops, public forums, seminars, films, concerts, and other public events;
- Oversees publication of program announcements and brochures;
- Responds to inquiries regarding program courses;
- Maintains cooperative relationship with community groups, other educational institutions and with local, state and national agencies;
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Qualifications:

- Bachelor's degree required; Master's preferred;
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Waiting is Waiting

By Sarah Peng Gearey

In John Pomfret's June 23rd article in *The Boston Globe*, he reported that a Chinese publishing house had dropped plans to publish a translation of *Waiting*, the 1999 National Book Award-winning novel by emigrant writer Ha Jin, after it was attacked by Liu Yi Qing, a Beijing University professor, as "a tool used by the American media to slander China." Qing went on to claim that Jin's success was part of a plot by the American media to "show China's backwardness and the stupidity of the Chinese people." An official at the publishing house said it "feared government reprisals if it printed the novel."

Along with the National Book Award, *Waiting* also won the 2000 Faulkner Novel Award presented by the American branch of International Pen Association. A Chinese, writing in a second language, has won two major literature awards . . . this is the first time in history. A rare and precious achievement. Yet, due to one person's criticism, a major publishing house cancelled the publication of the novel.

Is this story really about "China's backwardness and the stupidity of the Chinese people?" Is Ha Jin's success nothing but "a tool used by the American media to slander China?" Does this second accusation suggest that the American media can single-handedly decide who will win a literature award? And is the American media only interested in showing "China's backwardness and the stupidity of the Chinese people?"

If it is not the American media that decides a writer's fate, who does? Are the judgments for the awards fair and trustworthy? Is Ha Jin really good? One single critical essay led a major publisher to drop the novel — what does this suggest? With these questions, I interviewed four people. All of them have the following in common: they used to live in China and experienced Mao's time (1949-1976); they have lived in the United States for some time; they found it ridiculous to blame the American media; they have either read *Waiting's* introduction, or about the book either in the newspapers or on the internet; none consider *Waiting's* plot to be exaggerated at all, but feel connected with the people in the story, because they have heard many similar stories.

Zhu Xiao Di, a researcher at Harvard University's Joint Center for Housing Studies, is the author of *Thirty Years in a Red House*, which he wrote in English). He doesn't know how the judges for awards are chosen or how they chose the winners, but he believes they are fair and authoritative. Whether these committees are under social and political influences, he thinks it is very possible even definite, but these background influences are cultural-value-oriented, they experience nothing like the direct interference from the government.

However, this logic does not apply to China. For example, in the eighties, three novellas won National Literature Awards. They were *Chen Huan Sheng Comes to the City*, *Gourmet*, and *The Wreath at the Foot of High Mountains*. Among them, *The Wreath* was made into a movie and was highly recommended by the official media. Every working unit bought tickets for its staff, meaning thousands watched the movie. Consequently, *The Wreath* became much more well-known than the other two novellas. Here, it is obvious that the non-literary element — the central government — played a big role in the success of the novella and the movie. Although this doesn't mean *The Wreath* was not well-written, actually, it was, Di said.

Secondly, he believes Jin's success deserves acclamation from the Chinese community, even though there might be some social influences which have led to his success. Although he hasn't read *Waiting* yet, he has read *Facing Shadows* a collection of Ha Jin's poems. He believes that poems are the least possible to be polished by editors; therefore, poems can reflect most loyally the writer's command of the language and personal style.

Upon reading Ha Jin's poems, Mr. Zhu said, "I was stunned. I absolutely admire him. So succinct. Let me recall a line of his from my memory: 'After losing a land and then giving up a tongue, things become beautiful.' What a terse description of Chinese expatriates' state of mind!" He has read another novel by Ha Jin, *Pond*.

"People who have lived in Chinese society, especially during Mao's time, can feel a lot of things which are very hard to capture with words, even in Chinese, let alone depict 'Mao's China' in a foreign language to people who have never lived in that society. But Jin did it, and did it so convincingly and in a genuinely

Chinese flavor that when I read his English narration, what was conjured up in my mind was absolutely Chinese — Chinese way of thinking, behaving, and living. His works are as Chinese as Dickens's works are English. This is truly amazing. In general, I believe he deserves these awards."

Concerning Qing's essay, Di feels, this is nothing more than normal. That the publisher dropped their plan is also their own business. Yet, this kind of cause and effect relationship does show that China is not very democratic, or to put it this way, it reflected the autocratic features of Chinese society.

Dr. Jian-li Yang, a research fellow at Harvard's Kennedy School of Government, is the president of the Foundation for China in the 21st Century. He said that to say this novel shows "China's backwardness and the stupidity of the Chinese people" is an overstatement. Many other writers in China have been more poignant than Jin.

In a way, writers in China are now enjoying the "freedom" to write, about sex, and corruption among other things, but this "freedom" is not given to some intellectuals. For example, Liu Jun Ning, Li Shen Zhi and Qin Hui, leading scholars in China's Social Sciences Academy, and He Qing Lian, an economist in Shen Zhen, were all recently fired. The Chinese government is just too scared about free speech, said Yang, reminding him of similar political and social scenes in many dynasties just before they were toppled.

Qing's essay made statements like "Ha Jin is used by Western politicians and capitalists." Her viewpoints are totally anti-West, and anti-Foreign toned," said Dr. Yang, pointing out, "China is now on the way to be Fascistized, if only we take a look at what happened recently: the organized riots in big cities after NATO bombed Chinese Embassy, and the military review on last year's National Day on Tiananmen Square, and even many intellectuals are clamoring for "turning Taiwan into a piece of burned land."

Meng Lang, a famous pioneering poet and one of the founders and editors of *Tendency*, a literary magazine, said, "I am just a poet, I'd like to comment on this (the dropping of the publication of *Waiting*) in the sphere of literature. So long as some Chinese literature earns awards in other countries, these works will be said to be used by anti-China forces — this is typical of cold war mentality.

"As for accusing *Waiting* for deliberately showing 'China's backwardness and the stupidity of the Chinese people,' it is simply because some people refused to face historical truths. I believe Jin writes according to his conscience and literary principles. I can only read in Chinese, naturally I am looking forward to reading the Chinese translation. Am I surprised about what happened to *Waiting*? No, not at all. I have been engaged in underground publishing, working for the freedom of speech, writing and publishing. Because of this, I was often 'invited' to the Public Security Bureau (Chinese police), and had to be exiled abroad," said Lang.

"Wang Yi Liang, a Shanghai writer, Lang said, was accused of spreading and copying pornographic objects and sentenced to labor camp for two years in March this year, simply because he played video tapes of "Lady Chatterley's Lover" and "Piano Lesson" to friends in his own home.

Wu Jia Xiang, a visiting scholar at Harvard, has been the general secretary at both the offices of Hu Yao Bang (who was once the chief of Chinese Communist Party and whose death was the direct cause of Tiananmen

Square student movement in the spring and summer of 1998) and Zhao Zi Yang (who was Chinese Premier before the Tiananmen Square massacre, and has been under strict house arrest since then). In 1998, because he was against the massacre in Tiananmen Square, he was thrown into Qincheng political prison, and kept in a single cell for three years. Wu came to Boston from China in March this year, he knows the current Chinese society well. He said, Qing earned her Ph. D. from the University of Chicago, and her essay was published on "Chinese Book Review."

According to Wu, China is now somewhat a multi-dimensional society. All the books and magazines are basically power-oriented or money-oriented, and all the publishing values are based on the literary works' "selling point." As for "The Chinese Book Review," it is generally neutral.

Now in China, there is a group of "Neo-leftists" who mostly have studied in the West. For various reasons, these people felt excluded from the Western mainstream society. Therefore, once they returned to China, they became exceptionally "left-leaning," and specialized in attacking the West. This, is also their "selling point," since most Chinese are highly unlikely to travel abroad to glimpse at the West, and the Chinese Communist government is resorting to "Nationalism" to help solidify their control.

As for the fear of the publishers, that is not groundless. Now, the censorship in China is very treacherous: you want to publish? Ok, you can, but they simply close your company afterwards. A lot of people will lose their jobs. Wu said, he has once ran a bookstore, so he knows exactly what it is like.

Wu said, in Qing's essay, she accused Jin of "fabrication" by mentioning "boundfeet ladies" in *Waiting*. She said there were no "boundfeet ladies" in China, she herself had never seen one. "My neighbor in my hometown village has boundfeet!" Wu said.

It seems, Wu added, in order to comply with this conclusion of Qing's, these boundfeet old ladies should all be ashamed of their feet and commit suicide, in this way, China will no longer have "darkness", and the people will no longer suffer from "stupidity"!

Besides, United States is a multi-dimensional, free-willed society, it is not controlled by a certain interest group. Anyone who has stayed in this country for just a week, will know that "the American media" is not at all one-sided.

"She, as a Beijing University Professor, who told Chinese readers this kind of story which is against common sense, has made people suspect if she is deliberately misleading Chinese people to please the people in power," said Wu.

After recording the above opinions, I couldn't help wondering if Chinese readers, have nothing to do but . . . keep waiting?

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LOCAL

UMass-Boston Course Studies APA Culture and Health

By Lin Zhan

Some words I think of when I think of the class "Asian American Cultures and Health Practices": diverse, open, enriching, voices, acknowledgment, union. This class has made me more aware of the deeper issues within my community (The healthcare community and Chinese community)

--A Chinese American student

Today, Asian Americans are the fastest growing racial/ethnic population in the United States. The expected increase is from the current 3% to more than 10% by 2030. In Massachusetts, Asian Americans encompass a large number of ethnic and cultural groups with diverse languages, cultures, health practices, immigration histories and treatment by the United States' laws and policies. Yet, in the health field, knowledge about Asian American cultures and health practices is scarce. Existing health problems among Asian Americans are not adequately addressed.

The federal government's national health campaign specifically calls for the reduction of health disparities among ethnic groups including Asian Americans. One strategy to reach this goal is to promote culturally competent care for Asian Americans. This means that universities must prepare graduates in the health professions with Asian American cultural competency.

In spring 2000, UMass-Boston's Asian American Studies Program offered for the first time a course entitled "Asian American Cultures and Health Practices." This course was designed to provide "state of art" knowledge for students to develop appropriate knowledge, skills, and perspectives as health care providers, health educators, and community service providers.

In this course, students examine critical health issues among diverse Asian cultures and communities, major health problems among Asian Americans, Asians' cultural influences on health behaviors and practices, various health belief models, and the relationship between health of Asian Americans and social, political, and economic contexts.

In spring 2000, 12 Asian American students and one African immigrant student enrolled in the first class of this course. The Asian American students' ethnic backgrounds included Chinese, Indian, Korean, Vietnamese, Chinese Vietnamese, Burmese, and Cambodian. Students brought the richness of their own cultural heritages to the class, and generated collective knowledge for the class about religions, spirituality, and cultural beliefs in health and its practices. From their own experiences, students began to identify diverse conceptions of health and illness(es), therapeutic interventions, cultural perceptions of symptoms, and the relationship between illness and wellness.

Furthermore, in recognizing that each student had stories to share, each story was examined critically in the contexts of race, culture, gender, class, political structure, and the healthcare system of the U.S. New questions then emerged: "Why was my uncle waking up in the middle of night and having recurrent nightmares after he survived the Pol Pot regime?" "Why didn't it work when his psychologist through "taking medicine" told him to forget about his past and move on?" "Why did my mother refuse to have the dialysis even though she had the end-stage of renal failure?"

Questions and discussion about these personal and family issues allowed students to examine the relationship between illness and multiple barriers that Asian Americans experience in the social and healthcare system while also making connections to research empirical data in the areas of genetics, women's health, health promotion and disease prevention, and major health problems related to Asian Americans like cancer, smoking, diabetes, certain types of anemia, depression, domestic violence, suicide, access to health services, and quality of care.

A central highlight of this course was students' involvement in conducting fieldwork and designing projects in Asian communities. From their projects, students also developed policy recommendations to promote culturally sensitive, ethnically appropriate healthcare services for individuals, families, groups, and aggregates in Asian communities.

The first group of students in spring 2000 researched major health issues in Asian Americans, including 1) mammography: health practices and access issue in Chinese women; 2) domestic violence: issues and services for battered Asian women; 3) diabetes: health behaviors and services in Indian Americans; 4) depression: mental health issues in Asian Americans; 5) access to healthcare: insurance coverage for Asian Americans; and 6) translator services for Asian Americans.

The community research experience deepens and concretizes students' understanding of Asian Americans and their communities, Asian American

cultures and health practices, major health issues, multiple barriers to access health care, and policy development to promote health for Asian Americans.

Students reflect on this course in their own words:

This class has done a lot for me. When my mom claims her pain from work, when my grandparents talk about hospitals, I pay more attention, and try to help them with all knowledge I learned.

--A Korean student

I would certainly recommend this course to anyone who is interested in learning about health and more about themselves.

--A Cambodian student

This class has not only uplifted me academically, but also affected my own lifestyle . . . when I introspect in my own life, through this class I was able to cut down on a lot of junk food which I had been eating and also make regular check up with a good doctor. I was able to make changes because of the knowledge I learned from this class. I have also got a passion to bring about some changes in the Asian community.

--An Indian Student

For more information about this course, contact Dr. Lin Zhan at 617-287-7525 or lin.zhan@umb.edu. For more information about the Asian American Studies Program at UMass-Boston, contact Dr. Peter Kiang at 617-287-7614 or peter.kiang@umb.edu.

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Equal Opportunity Housing



CALENDAR

AUGUST MOON: Note: The Official date of August Moon is Sept. 12. There will be two celebrations in Chinatown.

Aug. 6 (Sun.) 10 am: the Chinese Business Association (CBA) will host its 3rd annual celebration that will feature dragon, lion and folk dances, music, crafts booths, food, and a volleyball tournament. Free admission. At 7:00 pm, there will be a dinner and special performances. Tickets \$25. For more info, call the CBA at 617/ 338-6868. **Aug. 20 (Sun.) 10 am-6 pm:** The Chinese Consolidated Benevolent Association (CCBA) will hold its 31st celebration that will feature cultural performances, children's activities, community information booths, food, etc. Free admission. For info, call the CCBA at 617/ 542-2578.

June 21-Aug. 31 (Mon.-Fri.) 11 am-5 pm: For its summer exhibition, the Crystal Fine Art gallery is showing "Dreaming," a series of landscape paintings with poetry by Li Xubai. Li's Neo-Traditionalist paintings adhere to ancient art styles of China and are inscribed with original shi and ci style poems. For more info, call 617/ 728-9818.

July 21-Aug. 26 (for 6 weekends, Fr. and Sat.): The Tremont Theatre will present a production *Chic & Sassy, The Higher the Hair, the Closer to God in Boston*. The theater is located at 276 Tremont Street, Boston (next to the Wang Theater). Tickets are \$15 (regular), \$12 (students and seniors). For more info, call the Tremont Theater box office at 617/ 542-4599.

July-Sept.: The Boston Neighborhood Network (BNN) will broadcast "Asian Spectrum," a Cantonese language television show sponsored by the Malden Asian Pacific American Coalition (MAPAC). It will be shown on Channel 23 from 3-4 p.m. The program covers Mandarin and Cantonese community news.

July-Aug.: The Museum of Fine Arts will give an encore presentation of Hou Hsiao-Hsien's films. For more info and schedules, call 617/ 369-3300, or the MFA box office 617/ 369-3770

July 7-August 17 (Mon.-Thur.)

12:30-2:30 pm: The Boston Parks and Recreation Department offers free volleyball clinics for boys and girls ages 6-14 at Titus Sparrow Park, West Rutland Square, South End. No pre-registration is required. For more info, call 617/635-4505, ext. 6311.

Aug 10 (Thur.) 5:30-9 pm: AIDS Action Committee will hold a volunteer orientation meeting. For more info, call 617/ 450-1235.

Aug. 15 (Tues.) 5:30-8:30 pm: The Chinese-American Nurses' Association of New England will present a seminar on Hepatitis at the South Cove Manor located at 120 Shawmut Avenue, Boston. Anita Berry, MD will be the guest speaker. Tickets are \$15 (including buffet supper), or \$20 (walk-in registration). for more

info, call 617/ 534-4974, or 781/ 344-6228.

Aug. 17 (Thur.) 11:30-1 pm: The Massachusetts Immigrant and Refugee Advocacy Coalition (MIRA) Initiative will offer voter registration at Faneuil Hall, Quincy Market, Boston. For more info, call MIRA at 617/ 350-5480.

Sept. 14 (Thur.) 9 am-4pm: The Professional Education Program at Boston University will host the "Asian-American Youth: An Invisible Crisis" workshop led by Betty Chan, LICSW. The workshop will discuss how to develop skills to work with Asian-American youth. A panel of youth will participate for discussions. For more info, call the BU School of Social Work, 353-3756.

Part-Time Lecturer

The Physics Department at Northeastern University expects to have several new Part-time Lecturer positions available starting Fall 2000. Successful candidates are expected to teach undergraduate or graduate courses in Physics, participate in departmental meetings, administer exams to students, and hold appropriate hours. Ph.D. degree required with college-level teaching experience. Start dates: Fall, Winter, Spring, and Summer quarters. Salary: Stipend rates per course. Send resume to Executive Officer, Physics Dept., 111 Dana Building, 110 Forsyth Street, Boston, MA 02115; (617) 373-2902. Northeastern is an Equal Opportunity/Affirmative Action, Title IX Employer.

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Assistant Academic Specialist, University College

The School of General Studies (SGS) seeks applications for the position of full-time Assistant Academic Specialist. Academic Specialists teach a total of three sections per quarter, three quarters per year. Academic Specialists in English teach the required writing courses for SGS. In addition, Academic Specialists have some administrative duties, such as committee work, special events, and curriculum development, and act as liaisons with other departments and units in the university. Applicants must hold at least an MA degree in English or the equivalent, and must be able to present evidence of experience teaching writing courses at the university level, evidence of an ability to work with a diverse student population, and at least three references that assess their teaching. Please send cover letter, a curriculum vitae, and a brief (1-2 page) statement of teaching philosophy to: Sally Solomon, School of General Studies, 250 Ryder Hall.

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Librarian / Branch Manager (Job Code L410B-SP)
Experienced Librarian sought to manage all staff and services for a small community branch library. Oversee & provide programming, collection development, public relations, readers' advisory and reference services. BA w/MA in library science from an accredited library school. Two years of professional experience. Good leadership skills w/a strong commitment to neighborhood outreach. \$17.22-\$19.76/hour. **Deadline: Aug. 15, 2000**

Community School Program Director (Job Code M428B-SP)
Creative administrator sought to work with neighborhood council to develop and manage afterschool enrichment/academic activities for children and programs and services for adults, families and seniors. Provide leadership in council development/advocacy and fundraising. Recruit, train and evaluate staff; manage enrollment records and financial resources. Minimum two years experience developing and managing programs for children, seniors and adults in a community based setting with emphasis on programming for children with special needs. Prior admin and supervisory and community organizing experience. Strong financial background. Excellent oral and written communication skills. BA in Special Ed. plus two years of comparable experience desired. \$466.41-\$634.78/week. **Deadline: Aug. 14, 2000**

ADMINISTRATIVE

Program Assistant (Job Code M364-SP)
Flexible, detail-oriented, organized individual needed to work as a program assistant for the city's Office of Workforce Development. Must be a team player and able to communicate effectively with all age groups. Responsibilities include: receptionist duties, tracking of contracts and expenses, clerical support, assistance with developing and distributing outreach materials, and maintaining databases and other administrative systems. At least two years prior experience in an office environment with good computer skills required. \$457.64-\$539.17/week **Deadline: Aug. 14, 2000**

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Account Clerk (Job Code C176-SP)
Process Police Department requisitions, prepare vendor payment schedules, make computerized general ledger entries and perform diverse clerical work. Requires HS diploma/equivalent, working knowledge of basic office procedures and Windows 95, and strong organizational skills. Knowledge of PeopleSoft system preferred. \$10.50 - \$15.36/hour. **Deadline: Aug. 14, 2000.**

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- Supervises the development of instructional materials;
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ARTS

The Influence of Japanese Art on French Art

By Doris Chu

Since around 1860, Japanese art exerted a strong influence on French art. The so-called Japonisme was very much in vogue. It provided a relief from the classicism of a moribund academic tradition.

Japan closed its door to the West in the early part of the 17th century until 1855, when it signed commercial treaties with Russia, Great Britain, American and France. In 1856 Felix Bracquemond, a French etcher and industrial designer, discovered a Japanese sketchbook by an Ukiyo-e artist, Hokusai. It had been used as packing material in a parcel of porcelain sent from Japan. He was able to get that sketchbook a year later. He carried it about with him for the rest of his life showing it to his friends from time to time. In about the same time, young Monet made his first purchase of Japanese prints at La Havre.

In 1862 Mne Desoye and her husband, who had visited Japan, opened a shop. La Forte Chinoise, selling oriental objects. The shop soon attracted a great number of artists and writers, among them, Bracquemond, Edmund and Jules Concourt, James Tissot, Whistler, Fantin-Latour, Baudelaire, Degas, Philippe Burty and Zola, and others began to collect Japanese art, especially the Ukiyo-e prints.

The Ukiyo-e school was a popular branch of Japanese painting during the Tokugawa period (1603-1867). The Japanese connoisseurs themselves held very low esteem to it. It excited the artistic world of Paris because it differed very much from anything they had seen. Also because it was at a time when some of the French artists were at a stage in their stylistic development where they were looking for something new.

The subtle use of color, the decorative quality of the pictures, the use of silhouette, the deliberate flattening of forms, the lack of perspective, the off-center placement of principal subjects, the practice of cutting off figures at the edge of the picture, and the elevated view point were some of the qualities artists found in the Japanese prints that satisfied a new concept of painting. This new concept was to emerge in the Impressionist generation. The painters quickly adopted these qualities, yet each painter reacted to these pictorial devices in a different way.

In the 1867 *Exposition Universelle*, there was a Japanese section where folding screens, furniture, bronzes, kakemonos (hanging scrolls), lacquer fans and lanterns were shown. Japan became vogue in Paris. In the same year, a group of critics and artists founded La Societe du Jing-Lar, a private Japanese-style eating and drinking club. The members included art critic Philippe Burty, Zacharie Astruc who was Monet's friend and supporter, etcher Jules Jacquemart, painter Fantin-Latour and many other artists and critics.

In the 1870s, another shop selling Far Eastern arts, La Maison Sichel, opened. In 1883, there had been a major exhibition of Japanese art at the Galerie George Petit in Paris. Again, between 1886-1888, there were at least three exhibitions of Japanese print. The interest in Japan throughout the 1860s right up to the 1890s was further stimulated by a great many books and articles. Almost every artist's studio had some Japanese prints, fans and kimonos.

Japanese Print and French Impressionism

Japanese print began to affect French art in the early 1860s. It was felt first in the graphic arts. The graphic works of Manet, Bracquemond, Degas and others began to show a sensitivity in their use of line, flat treatment of areas, asymmetrical and casual arrangement of the composition, and the way in which foreground figures are cut off and only partly visible. These methods proved a marked influence from Japanese prints.

The most obvious materialization of the Japanese influence was the appearance of Japanese subjects in painting. Whistler, Manet, Monet, Tissot, Degas, Fantin-Latour, Toulouse-Lautrec and others all depicted kimonoed figures.

Whistler painted quite a few of these. "The Lange Lijzen of the Six Marks" (1864) was his earliest Japanese painting. The subject is a European girl dressed in a Japanese kimono, painting a Chinese vase. Despite the Japanese dress and other oriental objects depicted, the Japanese influence is minimal because none of the Japanese compositional devices have been used. The composition is strictly European. In 1865, he completed "La Princesse de Payes de la Porcelaine." The pose of the girl was derived from the work of

Utamero and the space construction seems ambiguous. His other Japanese subjects include "The Little White Girl" (1864), "The Gold Screen" (1864), and "The Balcony."

In 1865, Whistler posed in kimono for Fantin-Latour's "Toast." Manet painted "Zola's Portrait" with a photograph of his Olympia and an Utamaro print in the background. There is a Japanese screen behind Zola at the very left of the painting. This indicated that both Zola and Manet were Japonophiles.

Monet painted his wife in kimono in 1876 and he entitled it "La Japonaise." In both "La Ballet des Lotus" and "At the Circus: Ballet" by Toulouse-Lautrec, a group of elaborately coifed Japanese heads stuck about with long pines, sharply silhouetted in the foreground, made the extent of his debt to Japan clear.

Other motifs often derived from the Japanese Print were birds, and flowers. But what was most important was that the French painters learned the compositional principles and the pictorial devices from the Japanese Ukiyo-e masters.

Among the Impressionists, Manet's mounting interest in flat design and a two dimensional concept of space is evident in his painting during the 1860s. In the portrait of Zola, the figure is rendered in large, flat and reposeful areas which is juxtaposed with the details of the pictures on the wall and the books on the desk.

In "The Fifer" (1866), the subject stands out flat against an empty gray background like a cutout.

Whistler also derived much from the Japanese techniques. For example, in "Balcony," the composition is asymmetrical and the scene is depicted from an elevated vantage point; a spray of flowers emerges into the composition over the bottom border. John Sandberg suggested in his article "Japonisme and Whistler" that this painting was based on Harunoba's "Ladies on a Balcony." Yet, Basil Grey contends in "Reply to Sandburg's 'Japonisme and Whistler'" that it was derived from Kiyonaga.

Many of Degas' works indicate his interest in the space organization, the effects of violent foreshortening, of cutting figures at unexpected angles and of sharp receding diagonal lines, and the placing of principal subjects off-center.

Pissaro's representations of the avenues and boulevards of Paris were the result of his admiration of the Eastern use of birds-eye view and asymmetrical composition.

Toulouse-Lautrec had the same love for the daring cut, bold diagonal and asymmetry as Degas. His meandering outlines also owe their origin to the Japanese. He learned much from the careful study of the printing technique and selection of color in the Japanese printer of the early master's, especially the harmonies of yellow and green in the Torii and Harunobu, and the more complicated ones in the prints by Kiyonaga, Utamaro and Yeishi.

Japanese Print and Post-Impressionism

With the Post-Impressionists, Japanese themes and stylistic influences were more thoroughly assimilated and understood. They achieved an intensified aesthetic sensibility and a tendency to reduce detail and concentrate on the careful arrangement of large simple forms.

The Japanese and Chinese influence on Van Gogh was decisive. In his letters he consistently referred to the Japanese masters and he recorded that his choice of color was directly influenced by them. He not only included Japanese motifs in his paintings such as the "Portrait of Pere Tanguy" (1887), "Portrait of a Woman at La Tambouri" (1888) and his "Self Portrait with Bandaged Ear" (1889), but he even copied some of the prints he collected.

But the most important thing is that he carefully studied the principles and essential characteristics of Japanese composition. He noticed that in the Japanese print and painting, the space is constructed by partitioning or superimposing planes, and not by illusionary perspective. Rather, depth is abandoned, and color is bright and pure and is applied flatly within the clearly outlined areas. Also, color is often independent of its descriptive function; and natural forms are reduced to essential elements.

In Van Gogh's paintings such as "The Night Café" (1888), the tilted perspective, the arbitrary coloration and the simplification of forms are a result of his understanding of the Japanese composition. He wrote to his brother that his Bedroom was "painted in flat and large color as are in Japanese print."

Critic Siegfried Wichmann even pointed out that the very personal dot-dash-line strokes of Van Gogh came from his study of Hokusai's prints and Japanese and Chinese painting techniques.

Hokusai and other Japanese artists learned the use of dot-and-dash for suggesting small structures such as moss, shrubbery and small plants in landscapes from Chinese painting. In fact, most of the qualities that have been mentioned in regard to Japanese print and painting were derived from Chinese painting. Wichmann is very right in calling China the "tutor of Japan"

Furthermore, Clay Lancaster in his article "Oriental Contribution to Art Nouveau" rightly point out that Japanese print was the intermediary between the paintings of the ancient Chinese and the 19th century French artists.

Gauguin decorated his room with Japanese prints. "Still Life With A Japanese Print" (1889), is one of the few instances in which he integrated such a print in a composition. "The Bather," painted in 1888 at Pont Aven, was described by himself as "an altogether Japanese style . . . very sketchily done."

The qualities of Japanese print that interested Seurat the most were the flat planes, delicate gradations of color and the powerful and harmoniously rhythmic linear patterns.

The Japanese silhouette style and patterned background principles can be observed in many French artists' works. For example, Degas' "Mary Cassatt" (1876), Bonnard's "Woman with Umbrella" (1895), and Vuillard's "Portrait of a Woman With Green Hat" (1891) are all dark colored figures silhouetted against a light ground.

Another derivation from Japan is the unusual format, notably the semi-circle of fan and standing screen. Degas' "Dancer Resting in the Wings" (1897), and Pissaro's "Harvest" (1894) are fan pictures. Bonnard's "Street Scene" (1899) is an example of the standing screen format.

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LOCAL

Preserving Boston's Minorities' History

By Amie Shei

How fitting that, in a city steeped in history and priding itself in its rich diversity, there exists a noble effort to preserve the histories of some of Boston's under-documented minorities. While the histories of the early settlers have been well preserved and showcased, the histories of minority groups have only recently begun enjoying such attention.

In September of 1998, Northeastern University's Libraries, Archives, and Special Collections Department began a groundbreaking effort to initiate the preservation of four minority communities in Boston. The project, entitled "Preserving the History of Boston's Under-Documented Communities," came about through a grant from the National Historical Publications and Records Commission (NHPRC) to identify and secure crucial, at-risk historical records of these four communities.

In the past, the records of grassroots community organizations were often neglected, in large part because of the lack of resources and attention to properly preserve them. Joan Krizack, Head of Special Collections at Northeastern Library, explained, "The primary focus of these community groups is to do the work they do. They're usually strapped for people and funds so this isn't a priority for them now."

The motivation in seeking out histories as documented in these community organizational records is to preserve different perspectives that may be lost in potentially misunderstood or biased mainstream sources such as the media or governmental institution records.

Archivists at the Northeastern Library selected the African American, Chinese, gay and lesbian, and Latino communities, as they are among the largest minority groups in the city, with grassroots organizations dating back several decades. Most importantly, however, these groups had already initiated their own efforts towards documenting their histories.

The Chinese Historical Society of New England

(CHSNE), for example, was established in 1992 to obtain and store the historical records and artifacts of the Chinese community.

The first step of the Northeastern archivists was to figure out what sorts of documents would be appropriate to collect. Each community put together an advisory board which worked with Northeastern in establishing agreements with community organizations regarding the transfer of records to the Northeastern archives. For the Chinese community, Northeastern met with the CHSNE to see what could be preserved and how.

As the project evolved, it became evident that one of the key needs, consistent through all four communities, was for secure and accessible storage space for these organizational records. Previously, there was no real repository for such holdings. Old records were merely left in organizations' offices. Now, Northeastern provides the methods for holding these records safely—in acid-free folders and boxes and under climate-control—and a place for researchers to do their work. While Northeastern's primary collecting focus has been in social change, other area archives have provided additional support in varying topical areas in hopes documenting diversity in all aspects like health, politics, etc.

The archivists sought out records that were no longer in use. Nancy Richard, Project Coordinator at Northeastern, explained that some of these records belong to now-defunct organizations and may be "sitting in someone's basement, with historical value but no permanent place; they're at risk of being damaged."

Richard emphasized that the primary goal of this project was to benefit the communities themselves. The preservation of these records provides a crucial resource for groups interested in historical background for fund drives and anniversary celebrations, for example. Thus, the end product is very community-oriented.

From the onset, Richard hoped that the project would garner a positive response from each communi-

ty, that each would "think about the importance of the history they're creating." The response in the last two years has proved to be very positive indeed. Thomas Chin, board member of the CHSNE, stressed that this has been "a very meaningful project, one that the Chinese Historical Society is very concerned about and would like to continue."

Though the two-year grant will officially come to an end this September, the work begun by this project will continue, likely on a smaller scale. The Northeastern Library has already begun looking for additional sources of funding and resources; it has already established a partnership with Information Science students from nearby Simmons College. Northeastern hopes to extend these collaborations to include community outreach, panels, and curriculum in the future.

Krizack admitted that some groups have been hesitant in participating. She found it "hard to believe that people wouldn't be knocking down doors to do this," but she recognized that "there were many issues of trust to overcome."

The archivists had to convince community organizations that their records would be safe and better off in their state-of-the-art facilities. Chin agreed that trust was certainly one of the biggest stumbling blocks, but furthered that the CHSNE was able to serve as a sort of bridge in "...engag[ing] more community organizations to understand the need to preserve these historical records."

Chin also pointed out that this is a crucial point in time, as many members of these organizations are getting older and thus losing interest.

Northeastern's decision to preserve the records of these four under-documented communities was clearly a timely move.

Richard credits, "We couldn't possibly have done it without the community." Likewise, the community could not have done it without these dedicated archivists.

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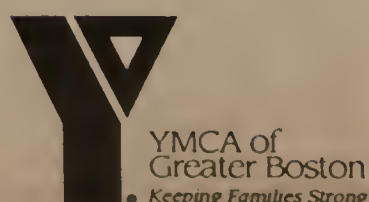
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ARTS

Right, But Wrong?

An Interview with Zhu Xiao Di

By Eric William Schramm

"I don't know how to fabricate. I don't have the skill for it," said Zhu Xiao Di, as we talked about his plans to switch from writing non-fiction to fiction. However, putting the difficulties of writing fiction aside, Di undoubtedly has a gift for storytelling and, perhaps, most importantly, a skill for getting at truths. This was quite evident throughout our interview as he illustrated his ideas with stories, ever maintaining a writer's sense of the importance of detail.

His abilities to write clear vignettes that cut to the bone and to weave the past in with the present is apparent in his essay "This is America, Mom," published this year in the anthology *Father: Famous Writers Celebrate the Bond Between Father and Child*. In his essay, Di writes eloquently about his father's struggles and juxtaposes them with his own questions about being a Chinese father in America.

Di's 1998 memoir *Thirty Years in a Red House* and this new essay have been praised in reviews ranging from the *Denver Rocky Mountain News*, *The Boston Globe* and *Herald* to online reviews at Barnes & Noble.com and Amazon.com. Additionally, his memoir was chosen as a *Choice* magazine outstanding academic book.

The positive feedback on his essay was a relief to Di as he felt that this essay could prove a departure from writing solely about his father, as he did in the memoir, and an opportunity for him to justify inclusion in the anthology. He didn't want to be seen as a token minority in a list of authors that includes John Updike, E. Annie Proulx and Calvin Trillin.

Nonetheless, he noted, "As an Asian-American, you need to think of how you represent the community." Di, seemingly represents it well as his success as a writer has come while working full-time as a researcher

at Harvard University's Joint Center for Housing Studies, not to mention being a father of two sons.

His experiences in China and his examination of his father's triumphs as a revolutionary as well as his mistreatment during the Cultural Revolution have given Di a refreshing angle on politics, fatherhood and the democratic ideals that America champions.

In 1967, just a year after the Cultural Revolution had begun, his family home was searched and, later, his parents were sent to a "School for Officials." The search was conducted by his father's colleagues. Di remembers getting ready for school during the search. After putting on his backpack, an "auntie" of his stopped him at the door and asked him where he was going. He replied, to school. She told him that day he would not be going to school and she took his backpack and dumped it out. This experience along with one he recounts in his essay about his father telling him of a moment he thought about committing suicide during his imprisonment, taught him about being an adult.

"It was an unusual childhood. I learned about adulthood, but I lost from my childhood. You learn how a strong-willed man could want to die, and how to pick between good and bad people."

According to Di, these lessons lead to the bitter, yet simple truth that often "you can be right, but thought to be wrong." And when the majority thinks the latter, the individual can suffer, as his father did. Much of the political upheaval in our century has revolved around this painful reality. Di saw his father victimized by being judged "wrong." This has lead Di to consider how he will impart this knowledge to his children.

"I have to juggle what you want him to know how much of the adult world's ugliness. you don't want

him to be naive though. You want to protect him. You want him to feel the freedom, but also be aware."

This knowledge has also given Di a deep understanding of the whims of politics and public sentiment, which translates into a greater understanding of democracy. "Even though we live in a democratic society, it's still fragile. In China, you felt you were in the best system, but overnight it could change. In American history, we don't have the bad experiences. We had a flavor of it in McCarthyism. Democracy has to be constantly worked on."

It's this awareness, or wariness, that Di expressed in the vignette that he opens his essay with. He and his family were in China when the Chinese embassy in Belgrade was bombed. He feared that a war would begin and that life in America would have been difficult. Would his sons be assaulted in school or on the streets? This is the question of a father who, as a son, knew backlash for being right but thought wrong.

We wound down the interview talking about discrimination. Di was quick to stress the importance of investigating its aftermath, rather than dwelling on its definition. He is interested in the pain that accompanies discrimination like the anguish of not being able to express oneself in English. This he noted is the stress that many immigrants feel. In not being able to communicate well around the water tank or during lunch, immigrants often withdraw into their own groups or just into themselves. This, Di said, contributes to misunderstandings and bias.

Di confronts the stress of language, the pain of discrimination by writing. "I hope literature can make people think about what they cannot articulate and understand the pain."



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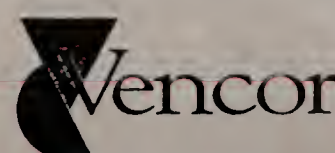
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地方教會的新里程

幾個星期以前，波士頓華人基督教華人佈道會慶祝三十九週年紀念日。而更重要的也許是服務於教會二十一年的資深牧師馮雅各退休，由陳德修副牧師長將來接替馮的職務。

我有此機會與資深的陳牧師在位於249 Harrison Avenue的教會中見面。當他帶領我過街到位於對面四樓的辦公室時，我們遇到了幾位查詢人員，資深的陳牧師告訴我，他們正在準備一個長為六星期，名為「命運」的夏日方案，教會的贊助人們將針對在中國城及大波士頓地區的中學生們來進行此項計劃。

在他的辦公室，我禁不住地注意房裡的一切，牆的一邊排列著書籍，冊子和其它文獻則覆蓋著他的桌面。對我來說，這可真是「一團亂」，但卻是亂中有序，陳牧師開始拿出一些資料讓我看看，他清楚的知道每件東西放在那兒。

陳牧師詳述起這項「命運」方案，並且強調關注青少年的重要性，特別是那些住在都市地區的青少年們。由於現今幫派問題繁衍，而使得像「命運」方案、這樣的實行計劃更加賦與重要性，另外，SAT的準備課程也由麻省理工學院的學生們來協助青少年如何應付這項測驗。

也有許多市郊的年輕人，他們似乎擁有一切也什麼不缺，但卻仍然不知道該如何做得更好。陳牧師說：「他們似乎想追求更多。一直以來這些人被以中國方式教導，、努力讀書並且賺大錢、。而教會希望能達到給予年輕人對生活的方向以及回應什麼是生命的目的。」

談到他的新職位，資深牧師一職，陳說：「這一切的程序是相當例外及特別，因為在一般華人教會中，說中文的牧師通常有較高的職位，而說英文的牧師為其副手。在陳的例子，卻恰好相反。」

陳牧師在過去二十三年中服務於

教會。對於教會的一切及人們都已經非常熟悉，所以理當接替馮牧師的職務。

我詢問陳牧師是否會面臨任何演說困難對於說中文的教友們，他回答，不會有這方面的困擾，因為新任的副牧師長將會負責為說中文的教友們進行服務。

談到他的年少時期，陳牧師闡述了典型中國人海外移民的故事，他的父母是來自台山，一個位在中國的鄉鎮，後來他們移民到美國，父親在一家位於Cambridge哈佛區的洗衣店工作，母親則是做裁縫。他成長的環境對於宗教便是崇拜祖先和迷信，不准在家裡談死亡，害怕會帶來厄運。他說：「他們教我努力工作，努力學習，然後就將會快樂。」但我總覺得好像缺少了什麼。正當，在他十歲或十二歲時，出現了轉捩點。鄰近的朋友邀請他參加一個浸信教會的禮拜儀式。在那之前完全不了解宗教究竟是什麼的他，卻在那一刻深深被感動及啓發。

之後，他開始探索他生命的目的，是否應該盡可能賺越多錢越好，以及是否死後有來生種種問題。從那時候開始，宗教活動對他而言就像他學習籃球一樣熱衷。

自紐約大學畢業得到工業工程師學士文憑後，他接著取得工業工程師及公共管理的碩士學位。之後，回到波士頓，服務於州立公共健康部門，擔任資深計劃員。同時，在空閒時間為波士頓華人福音教會當義工。

在那兒，他成為第一位由許多青少年所組成的教會團體主席，陳牧師說：「當時只有一位說中文的牧師，所有在那的孩子們都說英文，沒有人可以幫助他們：、他們尊敬我要來幫助他們。」

而他覺得自己所知有限，以至無法協助這些青少年們，同時，他也質疑著自己人生的目標。他說：「我不想只是幫助一些公司來賺錢。」所以，在一九七七年，他決定到達拉斯神學院去學習更多聖經方面的知識，在取得聖經研究的碩士學位後，教會提供一個全職的職位來協助馮牧師，自從那時候

，他大部份都是與年輕人工作在一起。

陳牧師得到最大的滿足及喜悅就是看到人們持續努力使他們自己也成為牧師：、不僅僅是他們的生命有所改變，也接著影響改變其他的人們。比如副牧師長Tom Lee就是一個這樣的例子。陳牧師說：「他認識的Lee當年還是個留著長髮、蓄著鬍子的青少年，起初到教會來只是想認識女孩子。」

到現在，Lee已經成為了一位牧師，而他的辦公室恰巧就在陳牧師的隔壁。Lee在中國城社區相當活躍，他擔任副主席策劃對抗風化區。談著有關Lee時，陳牧師引以為傲的說：「這真是一個生命如何成長蛻變的最佳例子。」

陳牧師說：「我們鼓勵會友們能幫助那些較為不幸運的人們。」例如，在過去八年，一對住在Billerica的夫婦每個星期六到波士頓來幫助人們學習英文和聖經。教會中的這些計劃也包括幫助年長一輩做社交互動，協助其他移民者學習英文，翻譯文件和適應在新國家的生活。

教會盡所能的來幫助會友們，在每星期日舉行四個不同語言的禮拜儀式，兩個廣東話，及中文和英文各一。由於會友日漸增加，教會正在找尋一個較大的地點。陳牧師強調：「教會仍需位於中國城內的重要性，因為那兒正是人們所聚集的中心點。即使，在城市周圍發生許多事情，但教會的和平仍會持續的存留著。」

攝於馮雅各牧師(右)及陳德修牧師的交接典禮

採訪 Lillian Chan
譯者 Cecily Kung



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秋節食譜

為了避免在美國家庭廚房做中國菜的烹炒、煎、炸，我為大家介紹幾種家庭作菜方法，突出以下幾個特點。一、不出油煙。二、清淡，有益健康。三、超市普通的菜，即簡便作法，又可上席筵客。四、利用家庭廚房設備，微波爐，烤箱等。

扒菜類：海米扒蘆筍

一、海米又稱開洋，乾蝦米用熱水泡好後待用。

二、鮮蘆筍撥掉根部老的部份，頂部排齊切掉長短不齊的部分，刮掉下半部老皮。

三、開水鍋中放入少許鹽和油（這樣可以使蔬菜保持綠和嫩）。放入蘆筍燙熟，撈出後控乾水份，排放在盤中。

四、泡好的海米連同泡發用的水一起倒入炒菜鍋中，放入鹽、料酒、味精、胡椒粉，兌好口味，用生粉勾芡加入清油，然後淋在蘆筍即可上桌。此菜清淡爽口。蟹肉扒豆腐，蛤肉扒菠菜，冬菇扒菜心等都可以用同樣的方法做出。

清蒸類：清蒸活魚（鱈魚、鯽魚、塘鯽魚等）

一、在魚身兩側面切出幾刀，然後放入開水鍋中燙一下（五秒鐘即可）去掉血腥味控乾水份，放入魚盤中。

二、薑、蔥切細絲，香菜切段。

三、將薑碼放在魚身上，然後在魚身上撒鹽、味精、胡椒粉，料酒和少許水（鹽和料酒要多一些），用保鮮紙封好。

四、放入微波爐內大約8-12分鐘即熟（因為魚的大小，微波爐的功率不同，因此所需時間也不同）。

五、取出魚盤，揭開保鮮紙，倒出魚湯在小碗中，再加入一點醬油，兌好口味，再澆回魚身上，撒上蔥絲和香菜段。

六、砂鍋中放入清油，燒熱後澆在蔥絲香菜上和魚身上即好。此魚鮮嫩，香味撲鼻。用同樣的方法可以做出清蒸龍蝦，清蒸螃蟹，清蒸鱸魚等魚排類。

砂鍋清燉類：砂鍋粉絲白肉

一、五花肉一條放入鍋中加水燒開，煮出血味。撈出用清水洗淨，再放入換了水的鍋中煮熟。撈出後晾涼，放入冰箱（冰涼後好切）。

二、粉絲用溫水泡軟，白菜，豆腐切塊，五花肉從冰箱中取出切薄片。

三、原湯鍋撈出薑蔥，撇去浮油（改用雞湯更好）倒入砂鍋中。再將肉片，粉絲，白菜，豆腐放入砂鍋中，加入鹽，味精，料酒，胡椒粉，兌好口味燒開，多燉些時間味更濃。此菜上桌時，打開砂鍋蓋湯還在翻滾，湯鮮味陳，亦湯亦菜。

同樣方法可以做出砂鍋什錦海鮮，砂鍋三味（加入雞片，牛肉片，大蝦）砂鍋竹絲雞，砂鍋酸菜，粉絲羊肉等。

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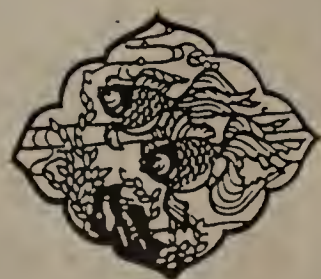
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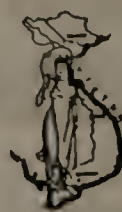
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月餅經過長期的演變和發展，花樣不斷翻新，品種不斷增加，地區的差異使品種外觀、口感、味道各具獨特風格。月餅品種按產地分有：蘇式、廣式、京式、寧式、潮式、滇式等；就口味而言，有甜味、咸味、咸甜味、麻辣味；從餡心講，有五仁、豆沙、冰糖、芝麻、火腿月餅等；按餅皮分，則有漿皮、混糖皮、酥皮三大類；就造型而論，又有光面月餅、花邊月餅和孫悟空、老壽星月餅等。目前，月餅可分五大類：京、津、廣、蘇、潮。

京津月餅以素字見長，油與餡都是素的；而廣式月餅則輕油而偏重于糖；蘇式的則取濃鬱口味，油糖皆注重，且偏愛于松酥；潮式月餅身較扁，餅皮潔白，以酥糖為餡，入口香酥。其它如雲南的“滇式月餅”、寧波的“寧式月餅”、上海的“滬式月餅”、廈門的“廈門月餅”、福州的“五仁月餅”、西安的“德懋恭”水晶月餅、哈爾濱的“老鼎豐牌”月餅、揚州的“黑麻月餅”、紹興的“干菜月餅”、北京的“稻香村月餅”、濟南的“葡萄軟餡”月餅和“水晶豆蓉”月餅等著名品種，風味特點各有千秋。

月餅款式以產地分，可分為京式、廣式、蘇式、台式、滇式、港式、潮式、甚至日式等。若按原料、制法等分，則除傳統的酥皮月餅外，還有果蔬月餅、冰皮月餅、酥皮月餅、茶葉月餅、椰奶月餅、海味月餅、藥膳月餅、音樂月餅、迷你月餅等。還有兒童喜食的像形月餅，如豬仔餅、獅子餅等。

京式月餅，作法如同燒餅，外皮香脆可口；蘇式月餅外皮吃起來層次多且薄，酥軟白淨、香甜可口，外皮越松越白越好；廣式月餅的外皮和西點類似，以內餡講究著名；傳統台灣月餅又稱月光餅，以番薯為材料，口味甜而不膩，松軟可口；清真月餅，是信仰伊斯蘭教的回民所特有之月餅，不含豬的成份，以清真牛肉月餅最為出名。

“年年中秋明月夜，歲歲月餅有不同”，近年來，新款式月餅層出不窮。下面看看現今的新款月餅：

冰皮月餅：特點是餅皮無須烤，冷凍後進食。以透明的乳白色表皮為主，也有紫、綠、紅、黃等顏色。口味出

各不相同，外表十分諧美趣致。

果蔬月餅：特點是餡料主要是果蔬，餡心滑軟，風味各異，餡料有哈密瓜、鳳梨、荔枝、草莓、冬瓜、芋頭、烏梅、橙等，又配以果汁或果漿，因此更具清新爽甜的風味。

海味月餅：是比較名貴的月餅，有鮑魚、魚翅、紫菜、鮑柱等，口味微帶咸鮮，以甘香著稱。

納涼月餅：是把百合、綠豆、茶水糅進月餅餡精製而成，為最新的創意，有清潤、美顏之功效。

椰奶月餅：以鮮榨椰汁、淡奶及瓜果製成餡料，含糖量、含油量都較低，口感清甜，椰味濃鬱，入口齒頰留香。有清潤、健胃、美顏功能。

茶葉月餅：又稱新茶道月餅，以新綠茶為主餡料，口感清淡微香。有一種



健月餅是近兩年生產廠家順應人們追求保健需要而研制出來的。如果蔬月餅，以各種鮮果和蔬菜為餡心主料精心制作，其特點是餡心滑軟，餅皮松酥，風味各異。推出後大受歡迎，且品種越來越多，從哈密瓜、芒果、草莓、鳳梨、蘋果，到荔枝、冬瓜、椰絲、紅棗、玫瑰、大豆、豌豆等不一而足。野菜含有多種維生素，在月餅中加入野菜，添加菜汁，使吃慣了肉類的人們在口味上增添了清新的感覺，更有益于對營養物質的吸收，迎合了現代人追求自然綠色食品的時尚需要。鈣質月餅是在月餅中加入鈣質，使人們在品嘗月餅的同時又補充鈣，可謂一舉兩得。

隨著人們生活質量的提高和追求食品保健功能的人不斷增多，保健月餅開始走俏。在五彩繽紛的月餅市場中，保健月餅就成為一道亮麗的風景線：各種果蔬月餅、六仁素月餅、鈣質月餅、藥膳月餅紛紛登台亮相。保健月餅是以烏龍茶汁拌和蓮蓉，較有新鮮感。

保健月餅：這是前年才出現的功能月餅，有人參月餅、鈣質月餅、藥膳月餅、含碘月餅等。

像形月餅：過去稱豬仔餅，餡料較硬，多為兒童之食；外觀生動，是孩子們的新寵物。

迷你月餅：主要形狀小巧玲瓏，制法精致考究。

月餅的品嚐與存放

中秋佳節，家家都要吃月餅，但是，吃月餅也是有講究的：

一、先吃咸後吃甜：如有甜、咸兩種月餅，應按先咸後甜的順序來品嘗，否則就吃不出味道來。

二、品嘗月餅伴茶水：月餅吃多了易膩，若配飲一杯淡茶（以花茶為宜），邊吃邊飲，味道更是妙不可言。

三、吃月餅要適量：月餅中含糖量和油脂較高，吃多了則會引起腸胃不適，尤其是老人、兒童或腸胃功能較弱者，吃時更要注意，一定要適量。

四、要吃新鮮月餅：過節時人們往往一次買許多月餅，而月餅放置時間久易引起餡心變質，吃後容易發生食物中毒。因此，月餅最好隨買隨吃。

一般家庭過節時，所買月餅大都到節日過後，甚至更長時間，為了防止月餅的變質，對吃剩的月餅應妥善保存。

月餅的餅餡一般分為軟硬兩種，軟餡中含水分較多，只能保存2到10天左右，而硬餡月餅則可保存一個月左右。盒裝月餅，應將盒蓋打開，使其通風；另外，因月餅中含脂肪較多，存放時還應注意避光，以防油脂氧化酸敗。

中秋月餅是應時食品，最宜現產、現銷和現買、現吃，不宜放過久，才能保持月餅的色、香、味和應有的特殊風味。那麼，應怎樣保存月餅呢？月餅要輕拿輕放，尤其是蘇式月餅因皮酥松，最容易破碎。如果餅皮脫落，不僅影響外觀，而且影響口味、質量，並且易受潮變質。

月餅的隨想

高路

每逢佳節倍思親，這是一句老話，但對於身在異國他鄉的華人來說，一到中國傳統的節日，思鄉之情更濃。尤其在中秋時節，看著天上的月亮越來越圓，想起人有悲歡離合，月有陰晴圓缺，的詞句，能不思緒萬千乎？

筆者少年時，正值中國大陸文化大革命，其時百物匱乏，月餅更是稀罕物。中秋時，家裡常常買一支蓮藕，切成片，中間夾一點肉糜，外面裹上面糊，放在油鍋裡煎成金黃色，圓圓的，既香又脆，成了中秋時替代月餅的主食。八十年代大陸改革開放，月餅再度成為中秋節的當紅食品，節前節後，不但食品店賣月餅，連米店、水果店都擺滿了月餅。上海有家杏花樓飯店，出產的廣式月餅遠近聞名，是中秋時人們送禮的上選。節前一個月，這家店就開始供應月餅，越近中秋，到這家店裡買月餅的人就越多，往往要排上大半天的隊才買得到。最厲害時，還要先排隊領票，領了票，再在指定的日期排隊付款拿月餅。毛腳女婿上門，如果拎上兩盒杏花樓的月餅，那就神氣了。我的內人，當時在杏花樓隔壁的仁濟醫院當醫生，所以常常可以走後門買到月餅，她買來月餅，我再拎到她的娘家去，既神氣又省事，這是她做醫生時我沾的一點光。以後又有香港月餅傳到上海，也是廣式，只不過在餡裡加了蛋黃，好的是雙蛋黃，更好的是三蛋黃。蛋黃越多，價錢就越貴。記得一盒香港月餅的價錢，幾乎是大學教師一個月工資的三分之一。出國這麼多年，想來現在不會如此了吧。

到了美國後，有兩年的中秋是在紐約過的。紐約的中國城比波士頓大多了，除了位處曼哈頓的老中國城以外，在皇后區的法拉盛及布魯克林的八大道，還出現了號稱第二及第三的中國城。逢年過節，紐約中國城的節日氣氛自然比波城濃。紐約中國城的商家行號雖多，但中秋節期間售賣的月餅，品種卻很單一，絕大多數是廣式。我是上海人，吃月餅更愛蘇式，本來以為波士頓的中國城較小，在波士頓買不到的蘇式月餅，在紐約大概能買到。誰知紐約也一樣，令我失望。每年中秋時，望著店舖中擺滿的廣式月餅，我真有點納悶，為什麼店家不能多一些花樣，讓來自不同地區的華人顧客，多一些選擇呢？我很希望廣式月餅不要一統天下，讓月餅也百花齊放，好讓異國他鄉的游子，在品嘗月餅的節日，尋回故鄉的溫馨。

月餅含有豐富的油脂和糖分，受熱受潮都極易發霉、變質，所以一定要將月餅存放在低溫、陰涼、通風的地方。一般來說，月餅皮軟、水分大、易變質，最好將月餅連帶包裝盒一起放入冰箱冷藏室，食前一小時取出，可保證它的口味。在攝氏2度

的氣溫環境下，杏仁、百果等餡心月餅可存放2天左右；豆沙、蓮蓉、棗泥等餡心月餅，存放時間則不宜超過2天；如果氣溫超過攝氏度，月餅存放的時間還應該適當縮短，一般不超過2天。至于鮮肉、雞絲、火腿等月餅，應隨買隨吃。月餅存放時，不

宜與其他食品、雜物放在一起，以免串味，失去應有的口味和特色。存放期間還要注意防止螞蟥、螞蟥、老鼠等侵食，以防傳染疾病。為保證月餅的質量新鮮，購買盒裝月餅或散裝月餅時，均應看清生產日期或出廠日期，以便掌握保存期。本文由高路提供



Chung Shin Yuan
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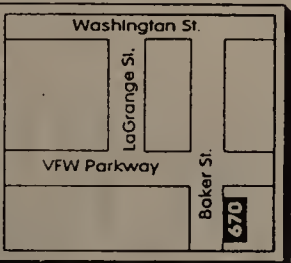
HONG LING GARDEN

由中國風水師規畫認可

福地留給有緣人

98年的夏天，風和日麗，由主人帶領筆者到Gethsemane Cemetery墳場勘察陰宅風水。筆者在墳場之西北方乾宮觀察，見前方有一條又遠又長之順弓馬路環抱，以天心正運推算，現時是下元七運，在這七運期間一直旺至2003年到2004年開始，是值八運，亦能旺到2016年。如果你將先人葬在此區域之旺地，將來的子孫越趨越發，往來順勝，到處去巡視自己所經營的生意。筆者遂在該區域的白虎方建一個棄寶爐，用來燒金銀衣紙給先人，這樣合乎我們中國人之傳統風俗，以表孝道。

拾証遺孀 戊寅年夏



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奮地向我講了他聽到過的一個關於天堂的描述：天堂就是一個你可以完全放空地泡在一池溫度永遠相宜的春水裡，手裡捧著香甜的芒果品嘗的地方。

直面了美國的真實，對於“人間天堂”的神話，我已經沒有了激情和迷信。然而，在對於文化“邊緣人”循序漸進的認同過程中，我會時常想起那個老美朋友講過的關於天堂的幽默比方。我想，我的靈魂和精神家園，在絕大的程度上就是深沁我體膚毛孔、主導我的基本價值體系的中國文化，因為種種的誤解，我嘗試過疏離它，擺脫它，但終歸不能。我如今看到的中國文化精華的部份，于我恰似一池溫度永遠相宜的春水，重新回歸于它並浸泡其中，便使我有種心安舒適、有信有靠的感覺，而正是因為有了那種歸屬感，再面對吡紫嫣紅、五味雜陳的美國文化，就宛若有了在“天堂”裡捧食芒果的愉悅心情，而在那捧食過程中，剝皮、去核的動作，也開始做得從容優美，方寸不亂了。

從文化的意義上講，作為“邊緣人”，我覺得我是幸運和富足的，我獨特的生活體驗和多彩的心路歷程，是分隔于中美兩國境內的兩個中西主流社會中的人們所不可企及的、專屬於我的一份財富，只要我學會珍視它，善用它，我就會是一個超然而快樂的行者。

是的，在精神世界的層面上，那個留在太平洋雲水那端的大“國”小“家”，是離我越來越遠、越來越難以回歸了，那種不捨放棄而又必將並且終將放棄的痛，總是追隨在心頭。然而我明白，去國離家是我自己的選擇，正如對我生命中所有其它事情的選擇、取舍一樣，我必須對這個選擇了流

浪的決定付出我應付的代價，所以，我知道我不可能再奢望能與那些把一生留在了那片我稱之為祖國的土地上的人們分享那裡的一切，包括歡樂和痛苦，歸屬和擁有；而且我更明白，開弓就沒有回頭箭，我在流浪之途中經歷過的心靈、思維、習慣上的所有改變，都已經使我絕不可能對故國作出那種完整的回歸，所以為了心靈的無羈，我只能放棄那種對不可能的追求，我別無選擇。

而這些，正是當我從美國回到中國，再次站在我當年和LINDA擁有的樓前，在久久的沉默之後，給自己這些年的從故鄉到異鄉，從異鄉到異鄉，而後變異鄉為故鄉的心靈之旅打上的第一個簡潔的逗號。

距離當年的道別很多年以後，當我和LINDA在一個美國西南部典型的沙漠帶的夏天裡，坐在SANTA FE街邊的樹蔭下喝著檸檬茶，看廣場上的印第安藝人在那裡手舞足蹈、聽著他們用我們不懂的語言竭斯底裡地吼唱一段段如泣的歌謠，我忽然向LINDA提起了我生命中的第一節美國文化課，我告訴她，我終於明白了她曾經是那麼用心地在給我們講著她心中的一個美麗的夢想，那真是一種寫滿了善良願望的夢想。LINDA伸過手來，握了握我那隻因為拿了很長時間冰茶而變得涼涼的手，很輕地說了一句：“FORGIVE ME”。

我記得我笑了起來，那是一種釋懷的笑。在那個時刻，我當然還想起了我的朋友燕，我非常希望告訴她，我們在美國遊走于“邊緣”的日子，真的是可以過出心平氣和的滋味的。

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美國隨筆：

文化「邊緣人」

· 蕭塵 ·

異國的
德不水土
故鄉的
越看越糊塗
回歸的我
收縮在時光的夾縫裡
像是外墜墜落的石柱
耐心傾聽時代變性的歌喉
醉眼忍看潮流迷亂的舞步
禁不住陣陣茫然
一種無所適從的淒苦：

盧新華：〈落伍〉

一
在做了要去闖蕩美利堅的決定之後，我正經地修過一門叫做〈美國文化〉的課。

記得第一次上課時，我們的老師 LINDA——那位跨洋過海、不遠萬里來到我們那座南國小城授業傳道、後來因緣與我私交甚篤的美國姑娘，首先在黑板上給我們畫了一口很漂亮的大鍋。她將一隻手優雅地插在她那條橄欖色的棉布長裙的口袋裡，用另一隻手指著那口她精心塗描出來的鍋說，這就是美國和美國文化的標誌，美國就是一口巨大的 MELTIN GPOT——一個文化的熔爐、種族的熔爐。說到這時，她開始用五顏六色的粉筆往那鍋裡填色，她邊塗邊說，所有來到美國的各種族裔，他們所帶來的自身的民族文化，起初就宛若她手中這些繽紛的色彩，可慢慢就會彼此融合起來，你中有我，我中有你，那種最後讓人再也說不出色彩的色彩，就是美國文化的精髓，美國文化的驕傲，美國文化的追求…… LINDA 越說越動容，到了後來，她那一雙鏡片後的碧眼，竟讓人看著似有瑩光點點。

我們當年的美國文化課上得很過

癮，我們像孩子過家家似地體驗了美國人的婚禮，觀摩美國人如何無聲地喝湯、下館子如何點菜，實習怎樣用刀叉吃飯，了解美國人怎樣約會、找工作，在不同的場合怎樣從容地和陌生人搭訕，什麼是美國人聽來得體的笑話，也懂得了美國人注重個人隱私很忌諱人問年齡和婚姻及財務狀況等很多的細節。有一天在課堂裡聽著 BETTE MIDLER 在錄音機裡以哲人的智慧唱著深情的“ROSE”，我忽然有一種我自認是像我聽一些中文歌子時所擁有的那種直入心扉的感動，我就非常天真地微笑了起來，再看到美國版圖的時候，我敲

上面的指音，就有了一點從容和鎮定的意思：我會是有備而去的。

我是在早春的梅雨晦暝裡踏上美國離家、浪跡天涯的不歸路的，那是中國南方最讓人感傷和情緒低落的季節。LINDA 在去西雙版納前趕來與我道別，她執意要送給我一隻真皮的

手袋，見我推辭，她就開始說，你到美國總是要用的，不然讓人看著怪怪的；她接著又說，到了美國，千萬要注意在穿裙子時切不可穿那種這邊滿大街中國女人穿的那種不過膝蓋的半截子尼龍絲襪；中國女人穿那麼透明的裙子卻不穿襯裙，在美國是非常有傷風化的事——雖然比基尼是很平常的東西……我至今仍清楚地記得她站在我家樓下急急地說著那些細碎的事情時，那一臉難掩的憂慮。

如今在美國已經住了好久了。而那種所謂的“久”的感覺，實則是隨著對新大陸的好奇心的消失和對所有曾經不習慣的習慣，心理上 and 思想上生出的一份揮之不去的頗有倦意的情緒。在這些年的放洋生涯裡，我走遍了美國的東、南、西、北、中，許多生命中精美的收藏，——寫進了北美各處或謂旖旎、或稱雄奇的風光；在這一路的風景裡，結交過三教九流各色人等、經歷了生離死別世事滄桑，

偶然想起當年修學（美國文化）的情形，再憶及 LINDA 為我們用心描畫的那口鍋，竟總不禁讓人心生恍若隔世的慨嘆，因為我已經看到，並且明白，在這口看似美麗的鍋裡，有很多的斑斕色彩，是永遠不能夠，或者也是彼此不希望相互融合的。

二

後來的美國經驗，讓我再想起 LINDA 的〈美國文化〉課時，就拒絕不掉腦子裡一個非常有趣的比喻：如果把美國比擬成深不可測的汪洋，那我和我的同學們在 LINDA 那兒接觸到的所謂“美國文化”，就僅僅是從那汪洋裡舀出的一瓢水，當然從那瓢水裡，我們可以嘗出那汪洋的些許咸味兒，可以看到它折射出的幾縷陽光，然而，如果你沒有來到美國，沒有在美國認真地生活過，你就永遠不可能做成一尾對那汪洋的潮汐波瀾、炎涼冷暖由心感身受進而知之甚深的魚。

初到美國的不少人，經由各自的途徑，大抵上是都喝過一、兩瓢海水的，所以在還沒有變魚之前，常會頗為迫切地有那種一廂情願的對“融入”的要求，“我就是不喜歡跟中國人在一起”的言語行為，不時宛若時尚，流行在耳邊眼前。

雖說我是一個凡事隨意隨緣的人，但在面對“主流”的當初，我雖沒有刻意，卻也在為人事時心存過一種著意。也許是 LINDA 在我行前所表現出的那種忡忡的神色和急急的言語在我的潛意識形成了一種壓力，我的“融入”之旅便是從非常細小的地方開始的，比如我很仔細地學習過著裝的配色，那是因為我很在意耳邊飄過的諸如“中國女人亂穿”的那類評語；雖然很不習慣，但我也總不忘提醒自己去吃食的時候不要開口說話，因為我知道有教養的美國人都不認同那樣的舉止；對頭髮的清潔、衣衫的每日一換、說話時音量的控制等等細枝末節的事情，我都不敢掉以輕心，我不屬於那種把“融入”當口頭禪的人，但是我是用心的，那種用心開始是因著一種入鄉隨俗的初衷，後來卻是為了一種認真的對那種“融入”的追求。

我有一陣很忙，我發現我開始喜

節日都饒有興趣，每週都會到查經班裡聽人註解各自的宗教觀，認真地問很多有關聖經的來龍去脈的問題，而好萊塢的暴力和輕浮同時看在我眼裡卻也有一種別樣文章的風流。我那時會常戴著耳機在辦公室裡如痴如醉地隨著 POP 歌星唱唱叫叫，總得等到有人來敲門抱怨才會意猶未盡地收聲，在週末裡最高興的事就是跟著老美同學到酒吧裡跳舞胡鬧；雖然徒有冒險的心願而沒有越軌的膽量，卻特別願意聽“前衛”的朋友們向我講述他們跟著他們的老美朋友嘗試大麻、結交同性戀朋友等等的那些“亂得一塌胡塗”的經歷；而嫁了白人的女友們在電話告訴我的她們玩的所有新鮮玩意兒，比如滑雪、打獵、露營、SAILING、享受 BED & BREAKFAST 等等，都讓我欣賞不已，躍躍欲試。

而就在這時我遇到了燕。我待她有如待一個大姐的那種相依的情感，很多的時候，我是願意聽從她的。大概那時她看著我對“融入”的追求所持的那份苦心，總不禁有一種憐惜，她就向我提到了“邊緣人”這個意味深長的概念。

她告訴我，不管你如何努力，你永遠也不可能變成“他們”——她當然是指所謂“主流”的白人社會。“更可悲的是，你還會發現，到頭來你什麼都不是，你會連中國那邊也回不去了，幾十年下來，你就成了，邊緣人，‘你沒有根，靈魂也沒有家園’，NOTHING”，燕解釋說，這一切，都是她那位在美國生活了大半輩子的姑媽在她來到美國的第一個晚上就給她打的預防針，她在美國一路走來，對姑媽的悲哀如今是感同身受，已有了一種“心死”的放棄，聽她的口氣，她的美國生活好像成了多少帶點破罐子破摔色彩的、很有點悲觀無奈的自我放逐。

我當時聽了自有些許的心驚，但是我還是以一種在燕面前我常要顯出的那種凡事總是有些無所謂的樣子，笑了說：“邊緣人，說不定也可以做出滋味的呢”，燕竟有些不快，她將她的不快是這麼向我傳達的：“那你就走著瞧吧！”

於是我就走著瞧著過來了這麼些年。我發現其實 LINDA 和燕都是沒有錯的，她們說的不過都是一個關

於願望的話題，如果把那個願望比喻成一把扇子，她們在向我展示她們手裡的扇子時，有意無意地都犯了一個錯誤，那就是都沒有讓我看看那扇子的兩面。

我如今已經明白，從文化的角度來講，我曾經非常在意的種種細節，其實都是最為淺表皮毛的東西，如果沒有它們，“融入”無從談起，但是將它們做得再完美，也是不能保證你的“融入”會成功的，就是如此簡單。

三

如果將在文化上“融入”的過程畫成一條以來美國的時間為橫座標、“融入”的熱情和程度為縱座標的曲線的話，不難看出，我們很多人的那條曲線的走向會是在初始的短期內開高走高，驟然攀升，可到了一定的高度後，彷彿就會有一個阻礙點，從此曲線就開始趨於平穩，甚至還會回落走低。

從文化的意義上講，應當說美國是一個相當開放的民族，對異族文化的衝擊和挑戰，還有一種“兵來將擋”的從容自信的，那是因為他們的經濟實力和那種實力帶給他們的霸主的地位，理所當然地使他們有一種很功利的、近似於“財大氣粗”的牛氣，無可厚非。所以我在文化上的“融入”之旅中所體會到的挫折感，在很大的程度上是來自於我自己的內心世界。

我在忙活中度過晨昏輪轉、寒暑更迭的流浪歲月，不知什麼時候開始，心裡竟有了一種疲塌的情狀，我隱隱約約感覺到，在哪裡有一個斷層，使我無法在“融入”的旅途上走得更遠，切入得更深。與此同時，我的那些“前衛”的女友那裡，開始不時傳出對著“百孔千瘡”的現狀“欲說還休”的啜泣；而那些家有兒女初長成的朋友們，則在自己都沒有緩過勁兒來的境況下，與子女之間的文化衝突的亂仗，已開始在家裡拉開了序幕。

而也正是在這時，我意識到自己開始對我曾一度以“無暇顧及”為由擱置一邊的中國文化，忽然有了一種倦鳥思歸的情感，記得有一天當我翻開那本我總是帶在身邊，但卻久已不曾翻閱的《徐志摩詩集》，看到扉頁上女友當年為志摩的重新時髦而題贈

予我的話：“請放在你的書兜裡——這本曾被遺忘的詩集”，我很久很久都沒有移開我落在那贈言上的目光。而到了這時，到了我要重新面對中國文化的當口，我又面臨瞭如何給自己定位的問題，我開始體會到燕當年所說的那般“什麼也不是”的困惑和尷尬。

就在這期間，我應邀參加了一個美國女友的家庭 BABY SHOW ER，那是一個非常溫馨感人的、脂粉氣十足的小型聚會，到場的只有我和一個法國姑娘是外國生長的背景，女人們在一種起說說笑笑、吃吃喝喝，展覽禮物時，一切都是平實的場景，我沒有一點點隔閡的感覺，可後來到了玩遊戲的時候，我和那位法國姑娘就開始老要聽到別人道歉的客氣，因為她們起初準備的時候，就沒有想到有文化的不同，所以她們所設計的很多遊戲，都是與她們從小唱的兒歌、念的童謠、玩的芭比娃娃、看的卡通片緊密相連的，看著她們在那兒帶著一種懷舊的感動又唱又笑，我和那位法國姑娘一樣，卻只有一種戲外人的不盡投入的沉默。當然後來的一些遊戲我們也有接得上，比如排一些歌星的名字，一些州的風情、汽車的品牌等等，就在這時，我第一次清晰無疑地看出了我的文化斷層出了在哪裡，我的阻礙點又生自何處。

文化其實是一種深浸骨髓毛孔的東西。就是沒有人為的障礙，要將與生俱來先入了我們的毛孔並已為主的故國文化洗淨重來，不是痴人說夢，也是緣木求魚。而那種深深浸我們毛孔的母國文化和價值觀的難以洗刷和我們在被反差強烈的異族文化的斑斕色彩迷惑後，想以洗盡本色，添描重彩鉛華來達到“融入”目的的掙扎，往往就是“邊緣人”難以逾越的路障。

我終於明白，其實文化只有不同，卻沒有高下。而不同的文化，正是因其各有長短而生其利弊，其實色彩紛呈、五花八門、有你有我，那才是美國文化的內容、美國文化的現實、美國文化的優勢。

我那條表述“融入”狀態的曲線，從此開始描繪出一種大釋其然後心平氣和的狀態。人總是要在認識到了必然之後，方能擁有自由。

我記得有一個美國朋友在聽說我是來自一個盛產芒果的地方時，很興

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1. Break the ice- to begin to be friendly by talking to someone.
打破緘默、展開談話。

I will have more friends only if I break the ice.
如果我能夠與人談話，我會多些朋友。
(ABE Level 4 - Brian Bui)

2. Wet behind the ears - when you do not have much experience or knowledge.
缺乏經驗及知識。

He was wet behind the ears when he was looking for a new house.
當他開始計劃要自購房屋，才感到自己對這方面一無所知。

(ABE Level 4 - Rui Duan Lei)

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BUNKER HILL COMMUNITY COLLEGE

Director Of Communications

GENERAL STATEMENT OF DUTIES: The Director of Communications reports directly to the Vice President of Communications and assists in implementing media relations initiatives as well as writes and edits print publications for the College.

RESPONSIBILITIES: Writes, edits, coordinates and assists in the production/implementation of various internal and external publications, projects and programs; writes and distributes press releases, editorial responses, and feature articles on behalf of the College for publication in regional and local media; compiles and distributes daily news clippings of interest to Executive Staff and appropriate college personnel; prepares fact sheets and other public information materials for distribution to a wide range of audiences; prepares informational kits and press packets; organizes press conferences, forums, and media events; writes speeches and prepares materials for presentations; researches and coordinates responses to media and public inquiries.

QUALIFICATIONS: Master's in Communications or related discipline preferred; experience in the field of Communications and Media Relations; excellent communication and interpersonal skills; ability to articulate the goals, missions, objectives and programs of the College to a wide audience; proficient with Microsoft applications; strong writing and editing ability a must; must be willing to work flexible hours.

SALARY RANGE: \$50,000.00 - \$55,000.00

Staff Associate-Auxiliary Services, Business Office

GENERAL STATEMENT OF DUTIES: Responsible for the bidding, negotiating and ongoing compliance of auxiliary services contracts (telecommunications system, voice mail system, bookstore, food service and childcare centers) at both Charlestown and Chelsea campuses. Works with the Comptroller to facilitate purchasing functions (requests for purchases, bidding, and standards), assists in the formulation of financial reporting documents (balance sheets, profit/loss statement) and responsible for the college-wide inventory.


RESPONSIBILITIES: Prepares requests for proposals, timetable and contracts; acts as a principal liaison; monitors efficiency of contracted services; ensures strong customer service philosophy with College vendors; develops and implements a process and means for undertaking a college-wide inventory; conducts building inventory according to prescribed practices; manages and disposes of the College's surplus property according to state regulations; assists in purchasing policies and procedures; ensures proper bidding and service contract regulations are met; works with external auditors to assist in the preparation of required financial statements and other duties as assigned.

QUALIFICATIONS: Bachelor's degree in Accounting or related field; Master's degree in Business related area a plus. Experience in contract management; financial statement reporting; proven organizational skills with attention to detail; experience with computer applications; and excellent oral, written and interpersonal skills required.

SALARY RANGE: \$43,500.00-\$49,900.00

REVIEW OF APPLICATIONS WILL BEGIN AUGUST 4, 2000 AND CONTINUE UNTIL FILLED

To apply in confidence, interested candidates should send a resume, cover letter, a copy of your transcripts and a statement addressing each of the qualifications to: Molly B. Ambrose, Director of Human Resources & Labor Relations, Job Code SP59/FY00, Bunker Hill Community College, 250 New Rutherford Avenue, Boston, MA 02129-2925. Bunker Hill Community College is an Affirmative Action/Equal Opportunity Employer. Women, people of color, individuals with disabilities and others are strongly encouraged to apply.



BUNKER HILL COMMUNITY COLLEGE
Learning for the Real World

BUNKER HILL COMMUNITY COLLEGE

EDP Systems Analyst III

GENERAL STATEMENT OF DUTIES: Second-level supervisory position responsible for designing, coding, documenting, and testing of new/existing programs. Under close supervision, develops, implements and/or maintains computer programs for information systems. Assists in analyzing and designing systems to meet user requirements.

RESPONSIBILITIES:


- Uses logic and technical knowledge in completing routine programming tasks, tests and implements programs;
- Compiles and writes documentation to describe program development and revisions;
- Assists in analyzing, designing and testing new and/or existing systems;
- Provides support and resolves routine problems;
- Analyzes programming tasks assigned and works with supervisor on priorities and timelines;
- Assists in determining user requirements for new and modified programs and/or systems;
- Performs ad hoc file queries independently;
- Ability to provide training in technical skills and departmental standards and procedures. Understands department requirements for application program documentation and operating instructions;
- Participates in team meetings and on-going skills development in languages and systems.

QUALIFICATIONS:

- An Associate's degree in Computer Science, computer information systems or a related field, and experience in computer programming required;
- Basic understanding of UNIX and MS-DOS commands and directory/file structures;
- General programming skills such as, I/O. Table handling, control breaks, etc.;
- Fundamental knowledge of Unidata file structures and retrieval methods;
- Ability to use debug tools to analyze program problems;
- Ability to inquire on Unidata file contents using Uniquery;
- Ability to create test data and do other data manipulations using available editors;
- Ability to use file transfer protocols to transfer sequential files between host platforms;
- Required to work varied shifts, flexible hours or overtime, if necessary.

GRADE/STEP: 22/1
SALARY: \$753.20/wk @ \$39,166.40/yr
CLOSING DATE: August 11, 2000

To apply in confidence, interested candidates should submit letter of application, resume (or application form) to: Molly B. Ambrose, Director of Human Resources & Labor Relations, Job Code SP60/FY00, Bunker Hill Community College, 250 New Rutherford Avenue, Boston, MA 02129-2925. Bunker Hill Community College is an Affirmative Action/Equal Opportunity Employer. Women, people of color, individuals with disabilities and others are strongly encouraged to apply.



BUNKER HILL COMMUNITY COLLEGE
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該候選人有關資料送到各用人單位，由他們最終決定。一旦應聘成功，該工人就自動成為工會會員。如果該工人此次未能應聘成功，這封信在兩年內還有效力，可直接使他接觸用人單位，大大提高應聘成功率。

那麼，百分之三十為少數族裔工人及企業，此話如何理解？有法律支持嗎？能保證實施嗎？是的。Lopes說，波士頓市民工作政策辦公室(The Boston Job Resident Policy Office)對承包商有一個政策要求：僱員的百分之五十為波士頓市民，百分之二十五為少數族裔，百分之十為婦女。而BaconSkanska建築公司又與該工程的發展商Rugles Bedford Associates和Chinese Investment Limited簽署了一個協議，將百分之二十五的少數族裔人數提升到百分之三十。

但是，記者提出，相信會有很多有技術的少數族裔的工人，由於英語不夠，不能通過面試，這對他們的就業阻礙太大。Lopes表示同意，同時也說，「我曾經與一組葡萄牙人一起工作過。其中只有一個人懂英語，工作進展也很順利。還有一次，是一組華人木匠，都不懂英語，由一位婦女作翻譯，工作也完成得很好。也許我們可以在各個工會找到雙語工人，到這些招聘會上來，在以後的管理上也相應地做些新的安排。」

Lopes還介紹說，他已經在七月八日在Roxbury成功地舉辦了一次招聘會，共有八十

五人應聘。現在他們都已被送上了「那座橋」，開始了走向就職的程序。

第二種招聘會是針對少數族裔的企業的。華美福利會負責登記願意參加招標的企業。Lopes負責介紹相關信息。一旦這些企業中標，他們就分別成為不同的承包夥伴，也就有條件成為工會企業。Lopes表示，他很願意幫助這些企業完成從「非工會企業」到「工會企業」的轉變。

「對少數族裔的企業來說，這是很好的發展機會。一旦招標成功，只要他們願意，就可以加入相關工會。那麼他們獲得工程項目的機率也就大大增加了。這對於增加少數族裔社區的就業率，提高生活水平也是十分有利的。」

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新世紀中的移民

艾米莉·達米亞諾，社會服務機構項目顧問

原籍：香港

人們對「美國夢」的追求、或者說至少是對優越的生活質量的追求一直持續到這一個世紀，來自世界各地的移民被匯集在紐約港的「自由女神」所代表的自由與財富所深深吸引著。

然而移民路程之艱辛卻常常是那些謀求入境的人們所意想不到的，也被大多數的美國非移民人士忽視。其艱辛往往被拋在後面的困難生活、以及對在這片「機會之地」上美好未來的憧憬和夢想所掩蓋。

從他國來的人在美國發現了他們在原住國從未敢奢望的就業及接受教育的機會，這一點是毋庸置疑的；但是移民所經歷的現實生活可能很淒涼，那些成功者通常都付出了諸如遠離親人、朋友、以及母語和母國文化等等的昂貴代價。許多移民確實在此開始了安定、舒適的生活，美國這「大熔爐」之所以能成為今天這個樣子，其中也有他們的貢獻。但是，他們是付出了代價的。

「我來美國已經十年了。當初我是以旅遊者的身份來探望姐姐的，後來決定留下來讀書，便申請了學生簽證。我幾乎是全職工作，同時又全職學習。我獲得了心理學及教育學的學位，還有國際教育學的碩士學位。

就生活方式而言，這兒一切都很容易。人們辦起事來更容易也更迅速。現在的移民要輕鬆多了。唐人街有很多新銀行、也有許多配備翻譯的律師，人們很方便就能租到錄像帶，還有書店、房屋租賃公司等，唐人街什麼都有。由於經濟比較景氣，人們在這裡可以找到更好的工作。在亞裔人口眾多的郊區地帶也是如此，像多切斯特、莫登和昆西市。在這些地方都有中國人經營的雜貨店、首飾店、餐館、房地產公司甚至美容院，應有盡有。

我來的時候人們的生活要難多了

。我還算幸運，因為有姐姐在這裡。但是百分之九十五的情況下人們一開始都會碰上某些難處。剛來一個新地方，你總有些希望和夢想，然後你發現必須調整自己來適應新的社會環境。到後來才會慢慢地變得好一些。

至少在第一年你會覺得很孤獨、很想念家。雖然有目標，但還是會疑惑自己為什麼要到這裡來。對那些親人不在身邊的人來說，情況就更糟了。你會沒有歸屬感，覺得自己像是被環境的急劇變化連根拔起。

如果來美國時沒有合法身份就更慘了，許多人工作時間很長（一般是一周六天，每天十至十二小時），報酬卻很低，沒有朋友，沒有親人，一切都非常、非常困難。

我在這裡接受教育，並遇到了我先生。這兒是養家的好地方，空間很大。我依然懷念香港，但並不太想回去。

我父母是一九九九年因共產黨奪權而從大陸移居香港的。中國人總是在尋找一個能生活得更好的居住地。我媽媽現在是在美國居民。

當我和先生（他不是中國人）結婚時，我在所工作的中餐館裡遇到了一些冷眼和壓力，甚至連我姐姐一開始都認為這婚姻長不了。我先生的父親曾去中國工作過，他們家裡人思想很開通。我有一個希臘朋友娶了一位中國妻子，儘管他父親很喜歡這個孫子，但還是認為他們要是純希臘血統就更好了。

我希望我的孩子們是中國人，但我知道在南方人們不太會接納我們，雖然我先生不是中國人。幸虧我們住在北方。如果我的孩子在兩種文化中大長，我覺得這是個益處，就像有更多的有線電視頻道一樣。」

麥當，三十歲，工人／學生／母親

原籍：越南

「我是一九七七年來這裡的。我是來結婚的。我先生是一個電視台的技术人員。他來此已經有二十年了。我想提高英語水平，還想完成中學教育。如果能進大學，我將來想成為一個藥劑師。現在我沒有時間想太多：我得去上學、工作，我們還有個兒子。我不太想念越南。這兒有許多事要做。在美國，每個人都有機會，你總會有機會的。我很想家，但爸爸媽媽去年都去世了。我在越南還有兩個姐妹、三個兄弟。現在我沒有別的親人了。

我還沒有什麼美國朋友。我的英語太差了。新的習俗實在讓我很難適應，這兒的人也一樣。美國人生氣時，我就很緊張。我的鄰居們說話時聲音很大。

我先生對我說這兒一切都很快，人們吃得快、走得快、幹活也快。我喜歡燒飯做菜。我先生喜歡美國食物。但這兒與越南不同，這裡的人燒菜不用糖！我大多做米飯、蔬菜、魚，還有雞。我也學著做些美國菜。

自從我父親去世後，我就不常回越南了。只是當家裡有什麼問題時才回去。我在這裡得學習和工作。

在越南，人們要工作，卻沒有時間上學。在這裡我可以做半職工作，下午或晚上去上學。我的夢想是：從大學畢業，戴學士帽穿學士袍。這也是我父母對我的希望。我兒子以後會過上好日子的。」

露絲，三十一歲，母親

原籍：中國大陸

「我成為美國公民已經五年了。在中國時我是個秘書。我是結婚來美國的，因為這兒機會很多、有言論自由、宗教自由。而且我可以存更多的錢。

一年以後，我把母親也接來了美國。我晚上在我先生白天工作的公司做事。白天我就待在家裡照顧兒子，還要上英語課。以後我想上大學。我們公司會負擔百分之九十的學費。我可能學會電腦。我先生不想上大學，他太懶了！」

子京，六十歲，「溫迪」

原籍：中國大陸

「我是一九九七年離開中國的。那時我妻子和兒子到美國已經有十年了。我妻子在一家工廠做事，兒子是在這邊上的大學，畢業後在IBM公司找了一份好工作。他們倆都已經是美國公民了。

在中國時，我在一家造船廠工作。我的工作很不錯，是個工程師。現在我在「溫迪」快餐店做半職工作。因為我的英語和年齡的原因，我很難找到工作，甚至連中國老闆也不肯要我。沒有人願意僱我。剛開始我聽不懂英語。後來我的朋友找了「溫迪」的老闆，他同意讓我在那裡工作。

剛到「溫迪」時，我什麼都不懂。我聽不懂別人說的東西：雞、炸薯條。現在要好多了。我與許多學生聊天。

我不想像美國人。我是一九九五年來探親的。我很想念家裡人。以前每年都是妻子回中國去看我。

在中國，人們既沒有錢也沒有機會。在美國許多方面都好得多。但在此，因為我的年齡和英語的緣故，他們不接納我參加培訓課程。那時候可真難！曾經有五個中國老闆都不願僱我。

如果我能成為美國公民，我就可以享受更好的退休福利。我想再干三年，這樣我妻子和我就可以累加到二十年的退休福利計劃了。

到這兒之後，最糟的就是找不到工作。我試著學習英語，但太難了。

退休後我還想住在這兒，但每年回中國去看一看。

這兒最好的東西是大學和好工作。我們很幸運，有了自己的房子。這兒有思想和言論自由。對老年人很好，因為有退休福利；對年輕人也好，因為有大學和機會。

我當初讓兒子離開中國是想讓他能上大學。雖然中國的教育費用並不高，但進大學很難，除非你是個很優秀的學生。離開中國對兒子和家庭來說都是值得的。」

趙，三十七歲，比薩餅店半職廚師

原籍：中國大陸

「我在中國是一所大學的生物學教授，工作很不錯。我妻子在塔夫茨大學做博士後。她的研究領域是聞名的單分子生物學。她是應邀到美國來的，於是我們在一九九八年帶著女兒來了。女兒今年九歲，她很喜歡這兒。在這裡上學很輕鬆，在中國時她有太多的家庭作業。我妻子也喜歡這裡，因為有優秀的實驗室。這兒的工作條件強多了。

我在學英語，想進大學讀電腦專業。想在美國當教授實在很難。我喜歡這裡的環境保護，良好的交通運輸，這裡的人也非常熱心。

但我更喜歡在中國的日子，我只是個教授，沒有什麼政治看法，我也不是共產黨員。不過我認為中國在過去的十年有了不少言論和宗教自由。在這裡呢，一年之內我在街頭遭到了兩次搶劫！」

羅杰，十七歲，學生

原籍：香港

「我剛來美國時才七歲，讀二年級。當時我並不想離開香港，因為那兒很美。當時我也不懂英語，因而上的是雙語班，結交了不少雙語朋友，所以我並沒有感受到什麼壓力。

坐飛機是最慘的經歷。飛機飛了二十四個小時，所以我有足夠的時間想那些留在香港的朋友和親人。我一路幾乎都無法入睡。

我對美國的第一印象是這個國家真冷！令我驚訝的是波士頓的唐人街居然這麼小，並且也不漂亮。我唯一覺得有意思的地方是博物館。年紀大一些時，我們去了迪斯尼樂園，還有考柏力廣場。

我一直住在唐人街，這裡有親戚照顧我們。現在我有很多朋友，有中國人，也有不是中國人。

剛來的時候情況最糟糕，因為我不懂英語，甚至都不會問路。

我十二歲時回香港去看家人。香港的變化可真大。現在比以前更漂亮了。那些商店、衣服……暑假時我與家人在一起度過了三個星期，離開時我很難過。我想我以後會在那兒生活的，等我大學畢業之後。雖然我在這裡有很多朋友，我卻感覺我更屬於香港，而不是美國。

我想從商，也許先在這邊找個工作，然後再轉到香港或日本去發展。日本也有許多機會。

我最想念的還是家人。在這裡我最喜歡的是美國式的東西，如快餐，籃球，諸如此類的事物。」

建築承包商招兵 瞄準少數族裔人力

紙上談兵十年整的 Kingston Bedford 工程終於開始調動各路人馬，展開戰事。該工程的主要承包商 Beacon Skanska 建築公司努力關係部經理 David Lopes 表示，他們有計劃調動百分之三十的少數族裔的建築工人及百分之三十的少數族裔的業務夥伴。他已聯絡一些少數族裔的社區服務團體，準備舉辦面向少數族裔的招聘交流會。

「我做的事情就是打開大門，請各位符合條件的個人和業務團體走進來，讓他們有機會與各承包商見面，獲得事業良機。」Lopes 說。他們的目標是，就是與這些社區服務團體合作舉辦勞資雙方碰頭會。比如，我們已和亞裔社區的華美福利會在籌備一個招聘會議，準備在一個月內舉辦。任何少數族裔（不限於亞裔）的個人及企業，只要自認為符合我們的基本條件，都可以在華美福利會登記，由華美福利會進行初步考核，並建立一個資料庫。我的作用就是與社區服務團體（如華美福利會）合作建立一座橋樑，一座寬敞堅固的橋樑。橋的一端是應聘者及參加招聘的企業，另一端是各用人企業及招標的工程項目，使得各位工人和企業有機會沿著這座橋走到合適的位置上去。這些工作機會相當好，待遇很好，而且有機會不斷獲得新技術的培訓。而這些培訓常常是免費的，當然這取決於是哪個工會的培訓。

具體來說，招聘會有兩種，第一種是針對個人的。建築行業所需要的各種技術和非技術性工作，如木工、電工、管道工，等等，還有一些搬運工、挖土工等技術性較低的工程，招聘企業都需要。我的具體做法是，比如說，我要招聘一個木匠。我對華美福利會的要求就是，你們舉辦招聘會，我會來提供信息，介紹我們的要求。應聘者在華美填寫「技能評估表」，由華美確認他們認為稱職的基本人選，輸入資料庫。我拿到這些資料，就通知候選人到「木匠學徒考核辦公室」去考核。這就是把他們送上了這座橋。他們需要填申請表，提供高中畢業文憑或同等學力證明，確定面試時間，面試後若干天，會收到一封信，告訴他面試過否。如果面試過了，只說明他具備基本條件。然後，我會把

「泰國米(不是細米,或是Uncle Ben牌)已經成為「Ricesticks & Tea」(麻州唯一儲藏亞洲食品的食品救濟站)食品雜貨類中最受歡迎的項目,雖然西方米製造商自誇可以把他們的穀類分開製造加工,但是亞洲人卻喜歡把各種穀類合在一起製造,連續三年,「Ricesticks and Tea」的這項慈善計劃已供應米粉、麵條、醬油、蠔油,和其它來自於不同文化地區國家的食物,給一些住在波士頓地區的低收入家庭。

這項慈善計劃的義工, Brenda Chin表示:推動這項慈善計劃,幫助了很多住在中國城無法維持生計的家庭。根據中國城聯盟會1994年的估計,中國城有百分之28的饑餓比率。

雖然有很多慈善團體所經營的食物儲藏所供應食物給收入低的波士頓人,Chin表示:米粉是唯一供應的食物中,亞洲人所熟悉的食物。根據Chin的調查,在波士頓地區,其他食物儲藏所供應類似米粉的食物,其實必不是亞洲食品,不夠亞洲文化色彩,而且這些食物儲藏所也供應非常

每個月第三個禮拜六,「Ricesticks & Tea」食物儲藏所在Unitarian Universalist Association's Ministry (唯一神教派聯合牧師職會,簡稱:UUA)位於Arlington街的地下室供應食物。去年這項慈善計劃平均一個月供應食物給280個人。

自這項慈善計劃推動以來,舉辦著名活動,為饑餓而走,的一個非營利性的機構:

Project Bread, 每年都捐贈5,000元贊助這項慈善計劃。Project Bread機構每個月都捐贈數百美元給波士頓地區59個隸屬於UUA教會之中的一個分區教會。

目前這項慈善計劃所供應的食物已經供不應求,現在只有極低收入家庭,和一些有登記的地方性社會服務組織,像是:中國老人協會,和亞美福利會才

能參與這項慈善計劃。

三月份的時候,義工總共供應食品雜貨給50個家庭以上,大多數的家庭都是Brookline教會的會眾,每個家庭大概拿到兩三袋的食品雜糧

裡面包含:米,麵條,和其它來自於東亞國家:不容易腐壞的食品,譬如像是:來自於臺灣的香菇罐頭食品,來自於香港的玉米油,來自於泰國的Chin表示,飢民也喜歡美國本土口味的食品,像是金魚型(Gold Fish)脆餅,和美國傳統的醃牛肉罐頭。Chin表示:「饑民喜歡醃牛肉罐頭,所以要求我們供應。」她也表示:如果有大型冰凍室,或其它冰凍設施,這項慈善計劃就可以供應新鮮的食品。

這項慈善計劃的協調者, Brookline教會的Ann Copeland表示:這一個月的禮拜會總共收到了323美元的樂捐,她就和她的女兒,和教會一些上中學的教友,到88中國食品雜貨超級市場採購食品雜貨。

Copeland表示,推動這項慈善計劃,樹立了一件很好的範例,「建立了一個社區居民和UUA教會之間的一座溝通橋樑。」她表示:「如果這項慈善計劃可以幫助我們了解我們的新鄰居,我們教會就應該這樣做。」

教會中一些上中學的義工,也積極地參與這項慈善計劃的各項策劃,譬如說:到處奔走爭取教友的支持經費,到88中國食品雜貨超級市場採購亞洲食品雜貨,和禮拜六幫忙供應分配食物給飢民。

二位教會的青年會義工, Erica Richmond和Rachel Flood Page表示,她們很喜歡到中國食品雜貨超級市場採購,享受發現異國食品雜貨的驚訝感。

Flood Page表示,她尤其喜歡「嘗試中國糖果,特別是含有牛奶口味的「白兔糖果(White Rabbit)」」。Womack表示,她媽媽喜歡嘗試各式各樣,形形色色的東西,也鼓勵她就算是採購時,也可以學習到不同國家的文化事務。

Freddy Wong義工表示,他的生父,繼母,和二位異母姐妹,都是這項慈善計劃的受惠人,他的生父已經退休了,繼母在一攤流動攤販工作,準備及販賣食物,收入微薄,他們一家人就住在中國城Tai Tung社區,那社區是專門給許多收入微薄的家庭居住。Wong表示:「當我看到我的家

另一位從Malden來,上了年紀的受惠人,(應他要求,姓名保留)表示:「米粉及麵條解決了很多家庭的生計問題。」他為了要養活一家六口人;得利用周末時間,到食品加工廠去撿一些已經腐爛掉而無法製成食品來販賣的剩餘品回來。

教會義工聯絡及協調人, Tracy Duncan表示,儘管這項慈善計劃幫助了很多饑餓的人,但是這項慈善計劃卻沒有達到教會原先設定的教育目標,而不是目前的慈善目標。原先教會是希望透過這項計劃,來灌輸和教育領取食物的人,均衡營養的重要性,和教導這些人煮食的技巧。

目前Unitarian Universalist Urban Ministry (唯一神教派的聯合都市牧師職會)正花六到八個月時間在審核這項慈善計劃的未來的方針。這個牧師職會是一個社會團體,隸屬於牧師職會的分支機構:是由Joseph Tuckerman神父在1826年設立,宗旨是服務和幫助教會內及教會外的人。Duncan解釋,領取食物的人,就像是十七世紀初時, Tuckerman神父,和其他移民者一樣只帶着「滿口袋的貧窮」到波士頓來,住在汙穢的環境,困難地尋找工作的機會,醫療,和基本的生活需要。

Duncan也表示,貧窮貧困不只是發生在城市地區,同樣地存在於城市郊區:「貧窮貧困是不分國籍膚色的。」除了提供亞裔低收入家庭熟悉的食物外,這項慈善計劃也讓白人社區居民有機會接觸到不同的文化背景的人群,這種交流,這種影響是雙方面的, Duncan表示,「這座橋樑是通往雙向的。」

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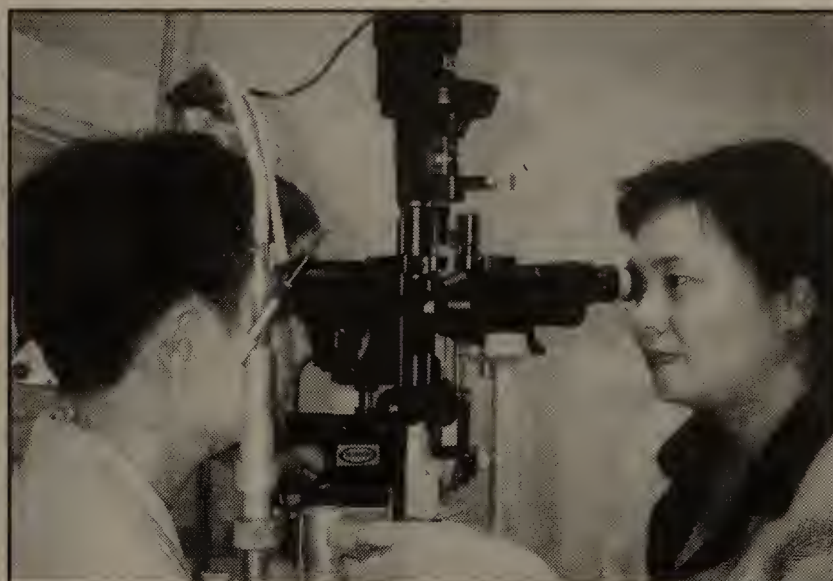
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除了人文學校致力推展靜思語教學、慈濟的發展以及在本地推動的定期老人院探訪、個案關懷、舉辦茶會外，尚有：為科索沃難民的街頭募款、留美科索沃難民的居家關懷及慈濟協助留美科索沃兒童的輔導；為土耳其震災上街頭募款；為九二一震災連續三個星期假日上街募款、慈濟於第一個星期日同時舉辦街頭表演，以喚起社會大眾的愛心；舉辦兩次中國城街頭義賣；關懷車禍住生的哈佛大學王元君同學的家屬等。

今年四月三十日，慈濟波士頓聯絡處結合兩百位哈佛大學、波士頓大學、中華文化協會、佛光會等各社區團體及學校義工，舉行「大愛感恩園遊會」，為希望工程募集一萬五千多美金，也為慈濟骨髓捐贈中心增添五十四筆血樣資料。

在近兩個月的籌備過程中，慈濟的義工們挨家挨戶邀集贊助食物義賣；有的利用晚上小孩入睡後，熬夜做蓮花義賣；也有在開車時，不忘練習手語，準備表演節目；還有向公司請假，全力投入籌備工作。當大家感覺筋疲力竭時，心中最大的支持力量就是善念與愛心。

活動總策畫陳光偉表示：「這次活動我發了三個願：一是募款重建台灣震後的學校工程；二是讓更多人發揮愛心；三是不分宗教種族一起做好事。」

面對海外華人怎樣認識或加入慈濟等疑問，筆者日前採訪了波士頓慈濟有關負責人曾麗勤女士，曾女士介紹說，海外華人往往對佛教的東西有一些誤解，認為這是「迷信」。而且佛教在傳統歷史上偏重自修，遁世，所以有些與平常世人隔絕的感覺，其實進入了慈濟，真正接觸到了佛教，才會明白這其實是非常完善的一種思想體系。

曾女士舉例說，在慈濟的世界裡，現在的成員可謂「三教九流」，其中有象杜俊元這樣成功的企業家，兩年來捐出財產十分之一大約九千萬美金。也有一些在人生道路上走了彎路的普通人，他們或者陷於賭博之類惡習不能自拔，或者是家庭有糾紛煩惱不堪。慈濟的理念是感化所有不同層次的人，所以，只要因緣聚合，自然會改變人生觀，從而健康自信地面對未來。曾女士還特別介紹波士頓的慈濟人文學校，指出，慈濟稱這樣的學校為人文學校而不是中文學校，主要是因為本著證嚴上人「學校不是教知識，也教人格」的辦學方針。人文學校從三歲半的稚童到十七八歲的青年都可以加入。每個星期有固定的教學內容。並且從台灣等地請來一些教師

作交流活動，征對海外華人的子女的情況，循循善誘，制定「用愛感化」的教學特點，以家庭來影響孩子的健康成長。

如今，波士頓慈濟成了海外華人的「一個新的大家庭」，曾女士告訴記者，一些台灣的學生家長常常慕名打來電話，拜託慈濟的志工們代為照料自己的子女：「從接機，到找房子，以至生活，思想上上的困難，只要慈濟能夠做到的，就一定盡力。」有趣的是，因為慈濟接納各種人士，所以慈濟的聚會常常還是人

們結識各行各業專門人士的好機會，真正是長知識，開眼界。每個周日早晨在摩頓的聚會也吸引了很多慕名而來的人。大家除了本地的志願工作之外，還遵循慈濟原則，積極援助世界各地的苦難中人。比如日前和大陸協定的醫療援助計劃，就是同紐約等地在美志工一起，將一些疑難雜症病人接來美國治療，提供經濟和醫療技術方面的援助。而每個星期二，由慈濟人加盟的塔美茨大學醫院的義診，同樣給予了社區巨大的奉

獻。曾女士強調，從「索取」到「奉獻」，就是每個加盟慈濟的人能夠開心，充滿愛與活力生活下去的源泉。另外她說，對於生活貧困的波士頓華裔居民，可以寫信去慈濟申請經濟援助，慈濟將通過詳細的調查來確定幫助的對象。

當然，一切都還是剛剛起步，五年的時間不算長，未來的五年十年，相信通過眾多志工的介紹和媒體的發揚，慈濟在海外，在大波士頓地區將會更好發展。

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慈濟基金會凝聚海外善心人的志業

不論你是在台灣本土，還是身處海外，「慈濟」兩個字恐怕都不會陌生。多少年風風雨雨，哪裡有困境，有災難，哪裡就會有慈濟人的身影。面對著外界的不理解，他們並不退卻；沐浴著廣大善民眾的支持，他們心懷感恩。由花蓮起步，「慈濟」現在已經遍及了世界各地。自北極圈的天寒地凍到熱帶地區的酷熱難耐，慈濟志工不辭路途遙遠，翻山涉水身冒疫病、戰亂危險，懷抱「難行能行」信念，一次次達成艱困任務；除了物資的協助，也帶動災民互助互愛，促進災區的自立與重建。期待他們未來有能力時，也能回饋國際社會，形成一個充滿大愛的地球村。

「慈濟」的理想是：以慈悲喜捨之心，起救苦救難之行，與樂拔苦，締造清新淨之慈濟世界。本著這樣的理念，慈濟人以理事圓融之智慧，力邀天下善士，同耕一方福田；勤植萬蕊心蓮，同造愛的社會。慈濟的工作集慈善、醫療、教育與文化於一爐。提倡的精神是：誠、正、信、實。

「慈濟」的起源
「慈濟」的全名為：「財團法人中華民國佛教慈濟慈善事業基金會」。是一九六六年由證嚴法師創辦於台灣省花蓮縣的一個本土化的慈善團體，三十多年來在台灣致力於社會服務、醫療建設、教育建設、社會文化等志業。

慈濟的志業包括：慈善、醫療、教育、文化四項，統稱為「四大志業」；另投入骨髓捐贈、環境保護、社區志工、國際賑災，此八項同時推動，稱之為「一步八腳印」。慈濟的經費完全來自民間，志工也是各項服務方案的主要執行者，因此善款的使用能夠得到良好的監督，獲得海內外社會大眾的信任與支持。這也是慈濟能夠日益壯大的秘密所在。

一九六六年，慈濟以慈善工作跨出濟世助人的第一步，如今，走過三十餘年，台灣社會由貧窮到富裕，從

保守封閉到開放自由；慈濟也由台灣花蓮的三十個會員開始，發展到現今全球幾百萬的會員。

草創時，不過是在偏僻的花蓮一隅，靠著家庭主婦每人每天節省五毛錢、一元買菜錢，點滴累積的力量，開始了急難濟貧的工作。當時，每筆捐款都公布徵信，參與的會員開始增多。然而隨著生活水準的提升，慈善工作也由早期的偏重物質救助，轉為精神關懷為主。

一九八五年慈濟跨出了具有重大意義的一步，就是把腳步由國內延伸到海外，由各國的慈濟人「取於當地、用於當地」回饋當地社會。凝聚在當地的愛心資源，推動濟貧救難等工作。一九八九年十二月，慈濟海外第一個據點——「慈濟美國分會」在洛杉磯成立。目前，全球有二十八個國家設有慈濟分支會或聯絡處。波士頓地區便是其中的一個。

一九九一年春末，慈濟因救助孟加拉颶風重災，又踏出國際救難的第一步。同年夏季以「直接、重則」原則發動大規模援助大陸滌災活動，奠定了慈濟走向國際救助的新里程。至二千年三月，慈濟已經累計援助了全球四十多個國家，橫跨歐、美、亞、非、大洋洲等五大洲。

本著尊重生命、肯定人性的精神，慈濟援助都以人道精神考量，超越政治、種族、宗教及地域，凡是災區有需求而慈濟能力所及，均全力以赴；為苦於災難的人們增加生命的希望。

在最進步富裕的社會，也有暗角苦難的眾生；有人說：「慈濟是台灣社會富裕後的回饋現象。」慈濟如同近代台灣社會發展的縮影。慈濟助人的善心，數十年如一日；慈濟匯聚的善行也有增無減，若能長此以往，相信人心淨化、社會祥和的目標不會太遠。

中國的特蕾莎教母(Mother Teresa)——證嚴上人

有人尊他為「中國的史懷哲」，有人敬他為「中國的德蕾莎」，更有人視他為「救苦救難的觀世音菩薩」。所有的慈濟人，包括受過慈濟恩澤的人恐怕都不會忘記慈濟「活水」的「源頭」：證嚴上人。

一九三七年誕生於清水的證嚴上人出家本是偶然。但在目睹了各種人間疾苦後，更堅定了她用佛教的慈悲理念關注芸芸眾生，給予苦難者以救助的信心。

在偏僻的花蓮，有一件事情深深震動了證嚴法師，也是她決定要成立慈善機構，募集更多善款的契機。有天她來到醫院，迎面便是好大一灘血觸目驚心地淌在醫院潔白的地板上，人卻不見了。旁邊有人說：「抬走啦！是一個山地婦人小產，由四個年輕的山胞從豐濱輪流抬著，走了八小時的山路，才到這裡，因為繳不起保證金八千元，所以又抬回去了。」悲痛在心情頓時湧來：不知道是兩命還是一條命？是活還是死？就只為了那八千塊錢！師父說出家本來是為逃名逃利，但此時此刻，「錢」似乎有了新的詮釋與定義，至少在現實的社會裡，錢可以用來救人。

但是光有錢，如果不能及時，一樣救不了人。她突然頓悟到佛教那句話：「千手千眼觀世音，救苦救難觀世音」，假如人人都有慈悲心眼，那麼五百人散播在各個角落，不就有一千手千眼可以及時救苦救難？於是一個嶄新的，不同於傳統佛教修行的意念在他心底扎了根：要組織一個五百人的團體，成為一尊活的觀世音菩薩，以出世的精神來作入世的工作。

促成「慈濟」最後成立的原因恐怕還是來自外教的「刺激」。那天，花蓮海星女中有三位天主教修女，來向法師傳教（她們覺得有義務救這位背棄主的人），她們談彼此的教主、教旨、教義，把天主的博愛視同佛陀的慈悲。但是修女在臨離去前，卻提出了一個問題：天主的博愛是為全人類，我們在社會上建教堂、蓋醫院、

辦養老院，你們佛教有嗎？「說起來實在很慚愧，那個時候的確沒有。因為佛教徒本就有一種消極的觀念，認為做好事不必給人知道，大都各做各的，並且以隱名氏的方式進行。其實它潛存的力量很大，只是沒有組織罷了。修女的話觸動了我的靈機，也加強了我的信念，我決定把這些力量組織起來，從救人做起。」

於是一個濟世的團體的雛形，佛教克難慈濟功德會，就在四位弟子和卅位信徒的願心下組織起來了。最初的做法，是由四名弟子和兩位老人家，每人每天各加工一雙四元的嬰兒鞋，一天增加廿四元，一個月平均多七百元；而卅位信徒，則是在不影響生活的情形下，每天節省五毛菜錢，以作為急難的救助金。

最後也是最重要的一點，以宗教家的因果而言，種如是因，得如是果。我是個農夫和隱者，我要好好的耕耘，這塊土地，也希望自己的同胞，自己來播種，然後自己收穫。假如蓋醫院的八億資金，是很辛苦一點一滴撿存起來的，每一個人是一把沙、一根鐵地參與的，那麼醫院蓋好所有撒種的人都會感覺到歡喜。如果我接受了兩億美金，那麼就只能做讓一個人歡喜的事啊！

是眞善美證證如來大智慧，是民族大愛擊垮了外來金錢的誘惑。在艱困的情形下看到這麼大數目，很難不動心，尤其是在恆常不足的情況下，更難！可見事實上法師對「錢」一直有他個人獨特的看法，並不是來者不拒的。

他總是對急欲奉獻的人說：「你慢慢來，多來了解慈濟在做些什麼，自己做的又是什麼，要做得一生不後悔，才不會覺得被辜負了。」

在慈濟的成長過程中，接受過來自窮苦勞累多血汗錢，也接受過富裕人家尋求精神升華的愛心。唯獨有一件事情讓很多慈濟人當時都不明白，但事後卻不得不佩服證嚴上人的遠見。

那時候，有位黃姓建築師要免費為慈濟設計，他從日本回來時帶來一個好消息，說有日本人要捐兩億美金幫助大家蓋醫院。有三個理由：第一、花蓮是他的第二故鄉。第二、他是

佛教徒。第三、以回饋感謝蔣公的德政。黃先生宣佈這件事時，剛好是慈濟聯誼會的日子，大家都覺得很高興。但是法師說：「我不能接受。」後來她解釋說：「當時我實在很困難，但是對我而言，我憑什麼來接受呢？我是一個中國的國民，在日本與中國的關係上，經過八年抗戰，戰後我們蓋醫院，反而要接受他的幫助，站在一個國民的立場，我很難接受。」

其次，我是為佛教為眾生蓋醫院，想要發揮的是眞正的救人工作，我今天若接受了這兩億美金，功德會十幾年來辛辛苦苦才得到政府的支持（故總統蔣經國先生曾指示地方政府要協助法師找土地。）找到了一塊平整的土地。將來醫院若蓋好了，土地是我們政府幫助的，錢是日本人出的；他是老闆，我們是否一切能作得了主呢？

國家社會的希望在於教育，而學校是孕育未來主人翁之所在；一旦教育的根基傾倒，造成學生學習的空白、教育的斷層，將來對社會穩定會有潛在的危機。照顧好下一代，是使命，也是責任；在這樣的信念推動下，慈濟用愛承擔起四十五所災區傾毀中小學的重建工程，以「蓋自己的學校」的心態，積極建造符合新世紀文化、科技需求的學校。同時，也努力地興建組合教室，盼能趕在寒冬以前，讓師生告別帳棚教學。

基本上醫院和學校的建築物一定要很堅固，因為若遇到什麼大災難時，醫院是救人的中心，學校則是避難中心。所以當慈濟決定蓋學校時，上人就提出三點原則：

第一、用鋼構。不論是幾樓的建築都用鋼骨水泥結構。第二、綠化，而且水源要能回收，不浪費大地的資源，尤其現在水土已經被破壞得很嚴重，因此更要愛惜資源，所以綠化建設及水資源回收，我們一定要加以落實。

此外，就是盡量不要使用空調，要讓自然光線透進室內，通風設備要好，才不必動輒裝冷氣。冷氣除了耗費電源外，還將室內溫度向外送，外面的空氣會更不好。所以，採光、通風；及綠化建設、水資源回收；建築物鋼骨結構，這是決定蓋學校時的三項原則。

這次的重建工程浩大，慈濟於是利用自身的網絡，向世界各地的人們發出呼籲：點點滴滴的愛心匯聚在一起，就是無量無限的大愛，只要大家仍以大愛投入、同心協力地付出，這項希望工程絕對能如願達成，這是我們共同的期待！

波士頓地區人文薈萃，是美國學術及醫療的重鎮，特色是醫院多、學校多、研究機構多，電腦等高科技就業機會高。

目前慈濟在波士頓地區的志業發展有人文學校、慈青、定期老人院探訪、個案關懷及配合本會所舉辦的各項活動。尤其波士頓地區學校多，學生素質高，慈濟的發展相當具有潛力。

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所有的領養手續。Sarafan表示，這時候，才真正地感受到當父母的滋味，尤其是從別人手中接到小孩時，心中的感覺就像浴火重生般的喜悅，迫不及待地想和身邊周遭的人分享。

回美國展開新生活

根據Fry的說明，到目前為止，在美國有一萬八千個領養中國小孩家庭。超過半數的領養中國小孩家庭是美國家庭。一旦這些被領養的中國小孩到達美國之後，接下來的相關後續工作，就是要為這些小孩辦理美國公民身分。這些父母必須要在小孩十八歲之前，以被領養小孩的名義提出申請美國公民身份，移民局的表格K-643核准後，就授予美國公民身分。

再來就是小孩子的適應期。

Penny Chen：擁有幼兒教育碩士學位，目前在Cambridge Ellis學校開辦有關於中國文化和語言的暑期及課後活動，有很多被領養的中國小孩參加這些活動：表示，「年紀比較大的被領養小孩，大概需要六個月的適應期，因為他們無法用言語表達心中的挫折感。視情況而定，有些小孩子適應新環境比較快。有些則比較慢。他們在這段時期就像是在學走路的小孩子令人擔心。」

有一些被領養小孩適應新環境比較緩慢。Welch表示，「一個最重要的原則就是，孩子愈早被領養，他們就愈容易適應新環境。」適應新環境緩慢的現象，通常是反映在心理上，身體上或者是語言方面的發展。有一些方法可以幫助小孩子加快適應新環境，譬如說，按摩小孩子的四肢，和小孩子講話，或者安排一個引起他們興趣，願意社交的環境。

聯邦政府早期孩童糾正計畫也可以幫助這些適應新環境比較緩慢的小孩子，小孩子適應一年後，這個計畫會繼續追蹤小孩子的適應情形。

除了適應環境緩慢的問題，這些領養父母和小孩也必須要去面對來自各方的尷尬問題和懷疑的眼光。

Chen認為這是小孩子心理成長最重要的一個階段。

Chen表示，「在購物店裡，別人會問領養父母，這是你的小孩嗎？小孩子會回答，我在中國出生，我的領養母親把我帶來這裡。小孩子六歲的時候，就會問領養父母，我的親生父母親在哪裡？我們向小孩子保證他們，然後我們會向他們解釋，因為我們更愛他們，所以才會大老遠到中國把他們接來這裡。」

新罕布夏州學院研究領養中國小孩問題的社會科學教授Kay Johnson表示，「領養父母其實可以讓小孩子知道他們的出身背景，並且教導他們以身為中國人榮的觀念。」

領養父母讓小孩子學習中華文化和中文是培養這些小孩子自尊心的重要方式之一，Johnson表示，「學習中華文化是一種讓小孩子了解親生父母親的替代方式……小孩子可以透過教育學習認知自己的出身背景和中華文化。」領養中國小孩家庭組織(FCC)也提供各種機會，介紹中國舞蹈、藝術、音樂和語言給領養家庭來認識中華文化。

每個領養中國小孩的家庭，願意讓小孩子接受中國文化的程度都不同。Fry表示，「有些家庭認為讓小孩子和其他有相同背景的小孩子接觸對小孩子的身心發展是非常重要的事。但是也有些家庭不加入領養中國小孩家庭組織(FCC)，這些領養父母認為他們的孩子就是美國人。」

學習中華文化也可以幫助孩子回答一些尷尬的問題，譬如說，他們青春時期常被問到的身份問題。文化教育可以把孩子的成長教育根基紮好，其重要性就好像Johnson所比喻的「把地面上的結構做好，以讓飛機平穩舒適地降落。」這也解釋為什麼領養父母要藉由文化教育，幫助他們的小孩來面對尷尬的身分問題。

文化教育也可以幫助小孩子建立自信心，Chen表示，「自信心的建立在于自我的定位和自我的肯定，因為你不可能變成和別人一樣。領養

父母應該幫助小孩子把自信心建立起來。」

有時候領養父母也會被中華文化所感動。Rockwood原先並沒有想到中華文化會帶給她這麼多的影響，現在她已經開始學講國語，「自從我了解我的小孩出生背景。我的腦子就揮不去想要接觸中華文化的念頭。我要繼續地學習中文。」

領養父母也會受到小孩子的影響。Sarafan表示，「我們慶祝她第一次生日的時候我突然想到：天哪！就是這一天她的生母生下了她，此刻她的親身母親一定在想著她。我突然覺得和她的親身母親有著心靈上的契合，此刻代替她的親身母親為她慶生。」Sarafan補充說明，「我開始覺得她的親身母親一定很遺憾無法養育她的小孩，我好想要讓她知道她的小孩很平安。」

就像Liu所說，這種小孩與父母之間的互動關係，和這些領養家庭與孩子出身背景密不可分的關係，催生了這些另類領養家庭，這些家庭也成功地在中國和美國文化之間扮演著橋樑的角色。也就是這些領養家庭靠著互相幫忙和提供經驗交流，建立了網路組織，因勢利導了領養中國小孩家庭組織(FCC)的成立。

(賴榮宗譯)

本文分上下兩集，下集內容及附註資料，將於八月十八日的舢舨中刊出。

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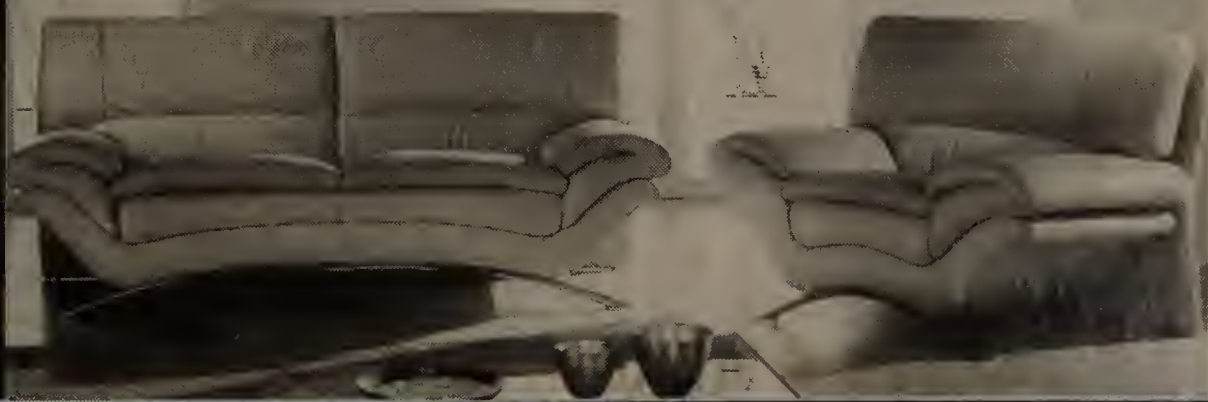


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在美領養中國小孩的新生家庭

(上篇)

薛禮克

過去數十年來，新英格蘭地區有無數的家庭因為有共同領養小孩的經驗而聚集在一起。這些家庭領養中國小孩，接著組成筆友團體、遊戲團體和建立領養中國小孩家庭組織（簡稱：FCC）網址。領養中國小孩家庭組織（FCC）負責這個網址，設計網頁和籌劃家庭活動。

東方遇見西方：美國家庭領養中國小孩”這本書的聯合作者：

Liming Liu, Richard C. Tesler and Gail Gammache專門研究這些另類領養家庭。根據Liu的說法，這本書是探討領養父母（面談了五百對領養父母）對領養小孩的看法和感想。Liu表示，一項有趣的發現是：“這些家庭透過領養中國小孩，建立了新家庭，也培養出一種新文化——也就是中國和美國這兩種文化並存於一個家庭。”



一九九四年十月由美前往中國的領養父母與領養子女合攝於廣東白鵝飯店。

本特質就是：這些新家庭都必須要面對來自日常生活的一些尷尬問題，和它們與中國之間密不可分的關係。

Liane Welch：一位母親領養了二個女兒：現在已經二歲的Emma，和六歲的Lili；表示，“這類領養中國小孩家庭，領養

父母和小孩都是態度非常堅定、毅然的一群人。這些被領養的小孩，子意志非常力非常地堅強，因為他們必須要在這個社會求生存，同時也是這群具有高度熱忱、態度堅定的父母們，才願意飛過大半個地球去領養小孩。

到中國的領養之路

Paula Rockwood：一位領養小孩已經六歲的母親，談及她當初飛到中國領養Emily的想法：“飛到中國前，妳知道妳終究會領養到嬰兒，可是畢竟還沒變成事實。妳只有六個禮拜的時間準備和打

包行李，要準備嬰兒衣服，尿布和藥品。妳不敢相信這即將變成事實。因為完成所有的領養文件後，妳要領養的嬰兒對妳來說已變成是一個抽象的影像，此刻的妳是無法想像要去面對一個活生生，從來未見過面的嬰兒會是什麼樣的情況。”

Rockwood於一九九四年領養Emily，她的經驗不同於那些在一九九六年領養嬰兒的父母。她們那一群領養父母被要求待在北京五天，參觀一些重要的地方，和體驗中國文化。這些安排是用來鬆弛她們緊張的心情。後來Rockwood甚至直接到武漢的孤兒院去接她的女兒。一九九五年，英國廣播公司的第4頻道，播出中國孤兒院裡一些生命垂危的小孩被隔離，等待死亡。（這個節目在一個房間裡發現一個生命垂危的小孩。）同年，亞洲人權觀察組織也出版一本書：Death by Default，記載這些事件。由於這些事件帶來的反應，中國政府已不再允許那些有意領養小孩的父母去拜訪孤兒院。目前的做法是小孩會被帶到旅館和有意領養的父母見面。

Rockwood表示，“到達孤兒院後，我們聚集在前廳等候，然後保母一個接一個地把嬰兒抱出來和這些有意領養的父母見面。有一件事我到現在還是覺得遺憾，就是忘了問保母的姓名，因為我不會講中文，她也不會說英文。我們和保母及嬰兒相處了一個小時。當我們要把嬰兒帶走時，有一些保母情緒就變得非常地激動，捨不得和嬰兒分開。”以Rockwood這件案例舉例來說，介紹文件審核通過後，嬰兒就被帶到寄養中心，所以這些嬰兒能得到即時的照顧。

完成所有的領養文件，等待領養時間和旅行到中國，Rockwood的一群領養父母終於抱著她



上圖中被領養的部分十一名女孩五年後合影。

們的嬰兒離開孤兒院。Rockwood表示：“當我們坐在巴士上時，懷裡抱著嬰兒，心中的踏實感油然而生。”

每年像Rockwood這樣令人感動的經驗越來越多。領養中國小孩在九十年代就已逐漸普及。一九九一年到一九九二年，只有一些透過獨立孤兒院安排的領養進行。一直到一九九三年中國政府才介入領養小孩的事務。為了要抑制貪污腐敗以及制定完善的領養手續，從一九九三年到一九九四年的年初，中國政府暫時停止辦理領養手續。一九九六年底，中國成立中央領養小孩事務部門（簡稱：CCAA）負責規劃和管理海外領養小孩事務工作。

中國政府的事先完善規劃，制度化了領養的手續，便利了以後的領養工作。領養中國小孩家庭組織（FCC）的主席Shanti Fry：本身領養了二位女兒，六歲的Victoria Lei Zinsmeyer和四歲的Julia Fuchun Zinsmeyer表示，“中國政府做了完善的規劃工作。所以我們不會被繁雜的手續所困惑……大家愈把精神和感情的力量集中在小孩子身上，這樣子對小孩子和領養父母都愈好。”

想要領養小孩的原因很多，但是只有一些是領養中國小孩的原因。對Fry來說，看見領養家庭所呈現出來的活力，就是一個最具說服力的解釋原因。Fry表示，“我常常和

領養的中國小孩都會主動地，自然地接近她們並且和小孩親密地玩在一起。看到這一幕情形，妳自然就會覺得，什麼都不多用說，答案就呈現在妳的眼前。我常常在遊戲場所和博物館碰到像這類的領養家庭，這些領養中國小孩的家庭也常常感動其他的領養家庭。”

其他領養中國小孩的原因包括：有沒有女孩等待被領養，（在中國大部份等待被領養的嬰兒是女孩），完善制度化的領養手續，對中國文化的興趣，或者是領養父母本身具有中國血統，譬如像Welch，是華裔美國人，在夏威夷出生長大。

一旦決定要領養，接下來就是要辦理領養手續和填表格。根據美國政府中國資訊部門的資料統計，整個領養的過程，從最初有意領養的父母透過美國領養代理中心繳交文件給中國領養小孩事務部門（CCAA），到最後中國領養小孩事務部門（CCAA）透過領養中心提供介紹信給有意領養父母，大概需要十到十二個月。這封介紹信會附上一張將被領養的嬰兒照片和對簡單描述這位嬰兒的狀況。一旦有意領養父母接受這封介紹信函，一直到中國領養小孩事務部（CCAA）批准有意領養父母到中國接小孩，中間大概還要再等待四到八個禮拜。

在波士頓有很多辦理領養中國小孩的代理中心（請參閱附註），有意領養小孩的父母可以透過這些中心辦理所有的領養相關文件，這些領養代

理中心會幫助有意領養父母完成領養手續。所有的文件都要經過公證和認證，同時要做住家調查，根據Rockwood的說明，社會工作人員會三次登門拜訪有意領養父母。調查這些有意領養父母居住的地方和生活習慣。除此之外，有意領養的父母也必須要填寫申請書和寫自傳。自傳的內容必須要陳述當父母的感覺，領養小孩將如何影響到你們的生活，你們要如何幫助小孩適應新環境，和如何調整新的生活。

有意領養的父母也必須要填寫美國移民局（INS）最重要的表格I-600A或是一份快速處理孤兒院領養書。一旦移民局核准這兩份表格，有意領養父母會收到一份I-171H表格和快速處理孤兒院領養書核准知單。以上的二份文件是用來辦理最後的領養文件I-600表格，或是歸類孤兒是直系親屬的請願書。

除了以上這些申請文件，另外還有一些其他的文件必須要準備和公證（請參閱附註），所有的申請文件都必須要翻譯成中文寄到中國，等候核准和介紹信函。

一旦有意領養父母接到並且同意介紹信函，就可以開始準備出發到中國接小孩。和Rockwood有類似到中國接小孩了經驗：已經領養一位女兒，六歲的Jamie，目前正在申請領養三到五歲大的小孩的母亲Ava Sarafan表示：“妳真的不敢相信會飛到中國，然後帶回來一個嬰兒，當我看到介紹信內的嬰兒照片時就被她深深地吸引住，內心強烈地感受到這個嬰兒將成為我的家人，迫不及待地和她想見面。這種內心滿懷期待的喜悅真是筆墨難以形容。”

這些有意領養的父母到達中國後，相關後續手續繼續開始。根據美國政府中國資訊部門的資料統計，依目前的經驗來看，到這個階段，有意領養父母完成所有的領養手續，包括幫小孩辦理美國簽證，大概還需要兩個禮拜時間。有意領養父母在監護法庭看過小孩子後，簽名後，就算完成了所有的領養手續。大部分的家庭在廣州的美國領事館拿到美國簽證，完成

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